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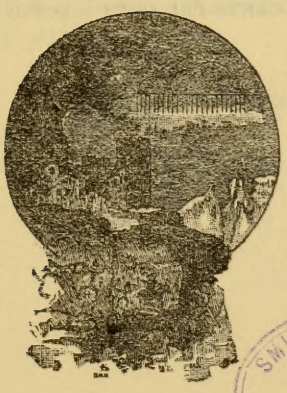
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 89

OBSERVATIONS ON THE THUNDER DANCE OF THE BEAR GENS OF THE FOX INDIANS

BY

TRUMAN MICHELSON



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., January 30, 1928.

SIR: I have the honor to transmit the accompanying manuscript, entitled "Observations on the Thunder Dance of the Bear Gens of the Fox Indians," by Truman Michelson, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

H. W. DORSEY,
Chief Clerk, Smithsonian Institution.

DR. CHARLES G. ABBOT,
Secretary of the Smithsonian Institution.

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OBSERVATIONS ON THE THUNDER DANCE OF THE BEAR GENS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

The two accounts of the Thunder dance of the Bear gens of the Fox Indians which I now present were written by two native informants in the current syllabary and were subsequently restored according to the phonetics of Harry Lincoln in the main, though a few pages of the second account were restored according to those of Thomas Scott. The songs, however, are given in the Fox syllabic style, using roman type for the script. The English translation of the first account is based upon an English paraphrase by Horace Poweshiek, corrected and supplemented by a grammatical analysis of the Indian text by myself. This last task was materially lightened by the intelligent help given by Harry Lincoln when answering linguistic queries based on the text. The English translation of the second account is almost entirely by myself, though I had the benefit of a paraphrase dictated by Harry Lincoln; and I was further assisted by the grammatical notes (based on the text) which I obtained from him.

The first account is by Jim Peters, who died in 1917. The reason for the delay in its appearance is twofold—first, his request that this be deferred until after his death so that he might not suffer socially or politically, as he assuredly would have had it been disclosed during his lifetime that he had imparted the information; secondly, it was clear that additional data were needed. The second account in a measure covers the second desideratum. Hence both accounts are now published, even if the total information in certain respects is not as complete as desirable.

The literary style of the account by Jim Peters is slightly inferior to some other writings by him on ceremonial and religious subjects (as yet unpublished), and decidedly unequal to the excellency attained by him in writing ordinary myths and tales. First we have a brief ritualistic origin myth; then a description of a specific ceremony follows; then follow some songs used any time the Thunder dance of the Bear gens is held; information on this dance follows, and indirect discourse should be noted; then a speech such as occurs in the ceremony comes; then follow some general comments and moralizing, such as occur elsewhere in gens festivals. Although

these topics are all appropriate, they are rather disjointed in the present composition. On the other hand, the individual Fox sentences are good.

The second account is by a member of the Bear gens who is a member of the organization centering around the Thunder dance.

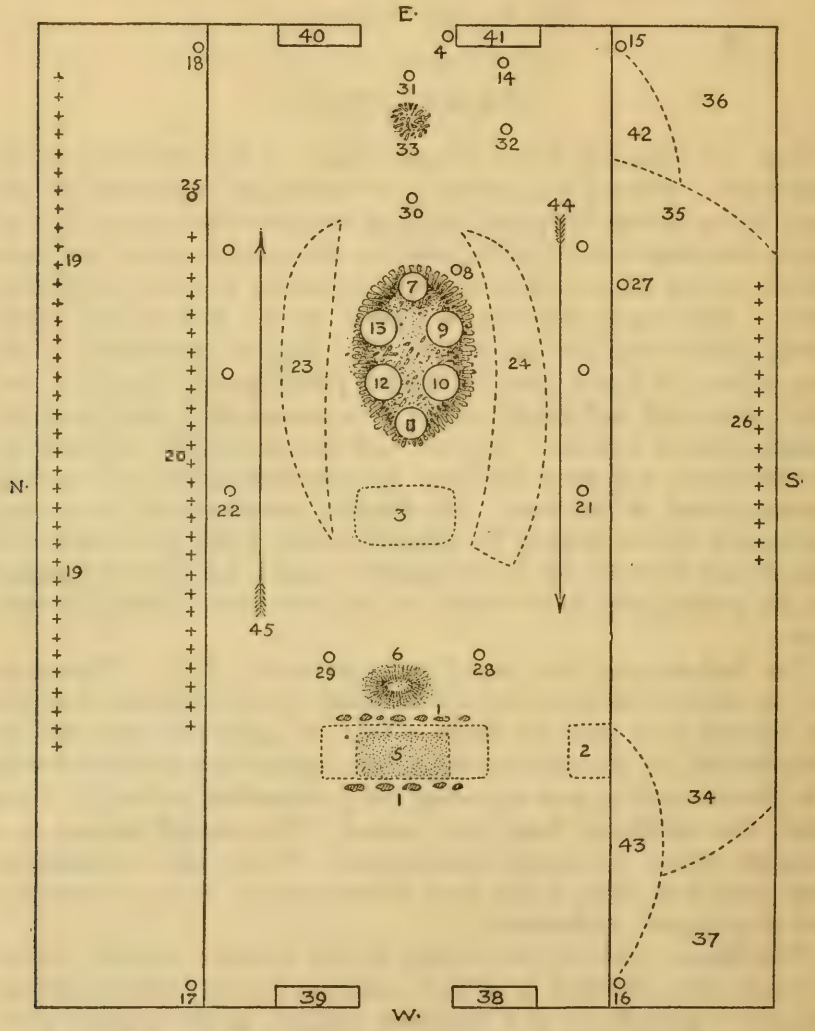

FIG. 1.—Diagram showing how the Thunder dance of the Bear gens of the Fox Indians is conducted, together with the appurtenant gens festival

His name is withheld by agreement in order that he may not be subjected to jibes and insults, to say nothing of expulsion from the society. He is the author of several syllabic texts on sacred matters.[1] This account is a description of a specific

[1] See Bull. 85, Bur. Amer. Ethn., p. 97 et seq.; p. 117 et seq.; Bull. 87, Bur. Amer. Ethn., p. 10 et seq.; also p. 3 et seq.

performance of the Thunder dance of the Bear gens from beginning to end, including the speeches and practically all of the songs; and in conclusion there is an explanation of the diagram upon which Figure 1 is based. We are really given a wealth of ethnological data; and the literary style is good, though there are a few sentences which are broken Fox and which have been emended to the best of my ability.

In 1917 Alfred Kiyana (deceased) wrote out a list of the organization, adding the tribal dual division to which each member belonged, save those "who always merely sat as if children." Subsequently Harry Lincoln gave the dual division to which each of these belonged. I give the list below, substituting roman type for the syllabic script and adding the English name of each individual. The appended K and T mean Kī'ckō'A and Tō'kānA, respectively.

La di to ni ga. T. (Pushetonequa)	Speaker.
Ma gi la na da. K. (Young Bear)	Who knows the songs.
Ke ke gi mo A. T. (Kekequemo)	Who directs the ceremonial attendants.
Di di ga ne sa. K. (John Bear)	Who directs the eaters.
Tta ke ne me A. K. (Jim Bear)	A singer.
Le me ka i ta. T. (Frank Push)	A singer.
E ne ni we. T. (Isaac Wanatee)	A singer.
Ka ki ki. T. (Willy Johnson)	A singer.
Ki wa ga ka. T. (John Young Bear)	A singer.
A ya tti wa. K. (Percy Bear)	A singer.
Ni do ne me ke. T. (Robert Young Bear)	A singer.
Li na da. T. (Pinash)	A singer.
Wa le ski ka ke. K. (White Breast)	A singer.
Me de ne A. T. (John Pete)	A singer.
Ki yo sa ta ka. T. (Charley Keosatuck)	A singer.
La di ki wa. T. (John Benson)	A singer.
Me di si lo ta. K. (George Pete)	A singer.
Li ta ta ge. T. (Old Man Pete)	A singer.
Ki wa to sa ta. K. (John Black Cloud)	A singer.
La wi di ka. K. (Jim Poweshiek)	A singer.
Sa ke A we ga. K. (Mrs. Harry Davenport)	A woman who hums.
Tti ki ke. T. (Mrs. White Breast)	A woman who hums.
Ke to sa. K. (Mrs. Tom Jefferson)	A woman who hums.
Ne ko to da. K. (Elsie Johnson)	A woman who hums.
Si se la gi. K. (Ruth Johnson)	A virgin who hums.
Na di ke. K. (Bessie Young Bear)	A virgin who hums.
Ma gi ke tta wi. T. (Nellie Young Bear)	A virgin who hums.
Ki we wo sa e ga. K. (A daughter of Young Bear.)	A virgin who hums.
Ma ma sa. K. (Mamasaw)	Who merely sit as if children.
Ne ne na wa kye li. T. (George Young Bear)	Who merely sit as if children.
Na na tti o A. K. (Frank Young Bear)	Who merely sit as if children.
Lo na wa li ga. T. (Nina Young Bear, Mrs. John Roberts.)	Who merely sit as if children.
O ki ma ge sa. K. (Lucy Young Bear)	Who merely sit as if children.
Wa le ska. K. (Willy Poweshiek)	Who merely sit as if children.

La we na mo ga. T. (Ida Poweshiek)_____ Who merely sit as if children.
Wa li la ke. K. (Mary Poweshiek Davenport.) Who merely sit as if children.
Ki wa te. T. (Mrs. Black Dog)_____ Who merely sit as if children.
Me di wa te ga. T. (Jonas Poweshiek)_____ Who merely sit as if children.
Ma ki tti wa. K. (Horace Poweshiek) [2]____ Who merely sit as if children.

Harry Lincoln adds that Le ka ta A (George Black Cloud) and Ki wa li ka so A (Arthur Bear) also belong to the organization. They are presumably singers. The former is a Tō'kānA,[3] as is also the latter (so stated by Kiyana in his list of the members comprising the organization "When the Wolf Gens worships the White Wolf").

Apparently Kiyana was rather careless in the assignment to the individuals of the designation of Kī'ckō'A or Tō'kānA. The tribal dual division to which each belongs is written both before and after the personal name. Of 28 possible cases there are discrepancies in no less than 10 cases. However, in all these cases it was possible to check the contradictory statements by using the data given by Kiyana (on different occasions) in lists of personal names belonging to gentes and lists of persons belonging to various ceremonial organizations. When so checked it appears that the tribal dual division (to which the 10 are assigned) before the personal name is invariably supported by the other data. In some cases the initial assignment is sustained by the data in more than one list. Hence I have only retained the initial assignment. Happily in the case of the remaining 18 (in which the assignment before and after the personal name is the same) it is possible to substantiate the dual division given by the other lists to which reference has been made.[4] However, it should be noted that Harry Lincoln assigns La si ki wa (John Benson) to the Kī'ckō division, not to the Tō'kān division. But as Kiyana calls La si ki wa a Tō'kānA on two separate occasions, I think we should accept this provisionally. Somewhat similar is the case of Tti ki ke. Kiyana calls her first a Tō'kānA, then a Kī'ckō'A. On a list of persons belonging to the Bear gens he calls her a Tō'kānA; but another informant claims she is a Kī'ckō'A.[5] Tti ke A (p. 124 of the same bulletin) is a careless writing of Tti ki ke. Unfortunately in the index they are listed separately. Similarly Ki wa ga ka and Wi ya ga ka are really designations of the same person. The latter is a careless syllabic writing of the former. They also are indexed separately in Bulletin 85.

As stated before, Kiyana, when giving the list of persons belonging to the organization under discussion, did not assign those "who always merely sat as if children" to either of the tribal dual divisions.

[2] It will be remembered that Harry Lincoln is the authority as to which of the tribal dual divisions these members belong. For a discussion of this see p. 5.

[3] Cf. pp. 102, 124, Bull. 85, Bur. Amer. Ethn. I have plenty of other evidence to support this.

[4] The data in the Fortieth Ann. Rept. and Bull. 85, Bur. Amer. Ethn., are occasionally also confirmatory.

[5] See Bull. 85, Bur. Amer. Ethn., p. 122.

Harry Lincoln is responsible for this. However, by good fortune it chances that every one of the 11 occurs on at least one of the lists by Kiyana to which reference has been made (some on two such lists) and is assigned to a dual division. It is therefore possible to compare the data. It accordingly appears that there are four persons whose membership in the tribal dual divisions is questionable: Lo na wa li ga, O ki ma ge sa, Wa li la ke, and Ki wa te. According to Kiyana, they are, respectively, Kī'ckō'A, Tō'kānA, Tō'kānA, and Kī'ckō'A. The first two are so assigned on two distinct lists.

As noted before, the list was written by Kiyana in 1917. Conditions have now changed. Pushetonequa, Isaac Wanatee, Pinash, Lucy Young Bear, and possibly Old Man Pete are dead, and some of the girls said to be virgins are now married, etc. It should also be noted that although some persons occupying promïnent positions in the organization as given are illegitimate, this unfortunate fact has not barred them from their positions.

From the lists by Kiyana mentioned before it may be observed that E ne ni we, Li na da, Wa le ski ka ke, Ki yo sa ta ka, and Ki wa te belong to the Thunder gens, and La di ki wa to the Fish (Sturgeon) gens. Parallels to the "placing" of members of other gentes in an organization belonging to the Bear gens are well known to me, but the details of how this is arranged are obscure. By going over the lists of ceremonial organizations written by Kiyana it is easy to see that prominent persons often belong to several organizations. Many years ago A no ta A (who belongs to the War Chiefs gens) told me that Ki yo sa ta ka had possession of the pack connected with the organization under discussion. How this came about I do not know; as stated before, he belonged to the Thunder gens, not the Bear gens.

Another point should be brought up here. It has never been suggested to me by any informant that the Thunder dance of the Bear gens was the special property of either the Brown or Black Bear divisions of this gens; I have only heard it spoken of as belonging to the entire gens. Nevertheless, with a single exception, Ke to sa, who is a member of the Black Bear division, and passing by the six members not belonging to the Bear gens, every member of the organization as given by Kiyana and including the two additional members reported by Harry Lincoln, is a member of the Brown Bear division. It should be noted that I have discovered that every member of the organization known as "When the Bear gens gives the Bird dance," as given by Kiyana, is a member of the Bear gens with two exceptions, Ki yo sa ta ka (who owned the pack appurtenant to this festival; so I am told by A no ta A) and White Breast; furthermore, every member is a member of the Brown Bear division, with the single exception of E ni di ka, who belongs to the Black

Bear division. It is important to observe that all persons belonging to "When the Bear gens gives the Bird dance" as given by Kiyana occur on his list of members of the Thunder dance of the Bear gens, save four, namely, Me ki wi so lye A (K). Ki dki ne no swa (T), E ni di ka (K) and Ni la wo se ge (K).

We have seen above that, according to Harry Lincoln, Le ka ta A belongs to the Thunder dance of the Bear gens; and it will be seen from the course of the narrative of the anonymous author of the second account of the Thunder dance of the Bear gens that Ki dki ne no swa (John Buffalo; T) must also be a member of the organization. There remain accordingly but three who are members of the "Bird dance" but not of the "Thunder dance." But there are, according to Kiyana's lists, no less than 20 persons who belong to the "Thunder dance" but not to the "Bird dance." But it will be noticed that of the 11 persons "who merely sit as children" in the "Thunder dance" only two belong to the "Bird dance." These two are Lo na wa li ga and O ki ma ge sa, daughters of Young Bear, the speaker in the "Bird dance." These two women and six others were the hummers in the last-named organization. [O ki ma ge sa, otherwise known as "Lucy Young Bear," is now dead; I do not know who takes her place.] The following five hummers, according to the lists, belong to the "Thunder dance" of the Bear gens but not to the "Bird dance": Ke to sa, Si se la gi, Na di ke, Ma gi ke tta wi, and Ki we wo sa e ga. The following men are given as belonging to the former but not to the latter organization: La di to ni ga, E ne ni we, Li na da, and Me di si lo ta. But it will be recalled that E ne ni we and Li na da are members of the Thunder gens, not the Bear gens. Summing up, we may say with confidence that even if the lists of the members of the "Thunder dance" and the "Bird dance" are not complete, it is clear that there is at least a strong tendency to an "interlocking directorate"; and that both essentially belong to the Brown Bear division of the Bear gens.

In the same way it appears that all the members of the organization centering around the Sāgimā'kwäwA pack which belongs to the Bear gens (given on p. 124 of Bull. 85, Bur. Amer. Ethn.), including E ni di ka given on page 146, belong to the "Bird dance," to judge from Kiyana's list of members of this last, save La di to ni ga, Ki wa ta, and A no sa e ga. Me de ne A and Me di si lo ta, given on page 146, also are not given as occurring in the "Bird dance." I do not know to what gens Ki wa ta (p. 124) belongs; but he belongs to one Fox Thunder gens organization [6a] and one Potawatomi Thunder gens organization at Tama, Iowa. It is therefore plausible that he belongs to the Thunder gens. All the other men of the organization belong to the Bear gens and to the Brown Bear division thereof, save E ni

[6a] See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 505.

di ka, who belongs to the Black Bear division, as does Da wa no ge A (a woman). Tti ki ke A (so read) belongs to the Brown Bear division of the Bear gens. I do not know to what gens A no sa e ga belongs, but she also belongs to a Thunder gens organization.[7] If we pool all the members given on pages 124 and 146 of Bulletin 85 (Li na is hypocoristic for Li na da; and hypocoristic names are common enough among the Foxes), it then appears that every member of the organization is also a member of the "Thunder dance" of the Bear gens save Ki wa ta, Da wa no ge A, and A no sa e ga. We then conclude that the three organizations discussed above have for the most part an "interlocking directorate" and belong essentially to the Brown Bear division of the Bear gens of the Fox Indians.

It will be seen that all members of the organization who are mentioned in the course of the second narrative also occur on the list of members given by Kiyana, save one, Kī'ckinenu'swA (John Buffalo); for KīwAtō''A (Ki wa to A in the current syllabary, but substituting roman type for script) is hypocoristic for Ki wa to sa ta (exact phonetic equivalent unknown). The converse, of course, does not hold true. Naturally, the women named to hum who have reached menopause are not named on Kiyana's list. The dual division to which each is assigned is confirmed by other independent evidence. From other data it is to be noted that A'sāwA'sAmō'A (K) belongs to the War Chiefs gens, Kwä'tā^{d}tcī'A (T) belongs to the Wolf gens, and Sä'sägi-nō'kwä'A (T) to the Thunder gens.

It will be noted that the participants in the eating contest (pp. 11, 43) belong only to the gentes named on page 19, namely, Wolf, War Chiefs, Eagle, Feathered (Thunder), with the possible exception of Harvey Lasley (Ne ko ti e li A=Neguti'äpī'A; a hypocoristic form is E li A=Äpī'A), of Prairie Potawatomi descent, and whose gens is unknown to me.

The form Wī'cigA'kyA is hypocoristic for Wī'cigA'kyä'ckAgA (John Jones, the head Tō'kān ceremonial attendant and a member of the War Chiefs gens). Now when an obviative is grammatically called for Wī'cigA'kyä'ckAgA (which in form is a participial with the third person animate singular as subject and third person inanimate singular as object) follows the ordinary rules of inflection, and so a form Wī'cigA'kyä'ckAmini^{d}tcini may occur.

Owing to the peculiar way in which Foxes write out songs occurring in gens festivals it is not always easy to identify songs given by different informants. It is none the less clear that the two accounts have at least some songs in common. (For the vocables yo ka ma see pp. 14, 15, 16, 17, 40, 41.)

Note that the names of the gentes fed according to both accounts are the same. (See pp. 19, 57. The Fox and War Chief gentes are practically identical, as I have stated formerly.)

[7] See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 505. (Note the contradiction regarding the tribal dual division to which she belongs.)

On more than one occasion I have pointed out the similarity of Fox gens festivals. I therefore do not propose to give here an elaborate detailed list of features held in common, but will confine myself to a few notes. It will be observed that the head ceremonial attendants of the gens festival under discussion belong to the Eagle and War Chiefs gentes, and that the Kī'ckō'A attendant belongs to the former, but the Tō'kānA to the latter, which is also true of the gens festival affiliated with the Sāgimā'kwäwA sacred pack. (See Bull. 85, pp. 140, 147.) For the grouping of Bear Hide and Ä'kīwä'A (E ki we A) see also Bulletin 85, pages 148 and 149 (the translation can hardly be right, but the Indian text at the bottom of p. 158 is very difficult and possibly corrupt, unless i ne ne ma we ge ni is a plural majestatis). The eating contest also occurs in the gens festival appurtenant to the Fox A'penäwänä'A sacred pack, a ceremony of the Thunder gens of the Sauks (Bull. 85, p. 102), and also in the "War-Bundle Feast of the Thunderbird clan" of the Winnebago. (Thirty-seventh Ann. Rept. Bur. Amer. Ethn., pp. 428, 430.) The fact that the Tō'kān dancers face the south and the Kī'ckō dancers the north has an exact counterpart in the gens festival appurtenant to the Fox Sāgimā'kwäwA sacred pack. (See Bull. 85, p. 150.) The dancing of the Tō'kānAgi on the north side and that of the Kī'cko'Agi on the south side also occurs when the War Chiefs gens worships the Wolf. Presumably the Sauk have a parallel. (See pp. 131, 166 of Harrington's Sacred Bundles of the Sac and Fox Indians.) As regards the injunction to invite as hummers only such women as have ceased to menstruate, compare also Bulletin 85, page 142. For the use of hoof-rattles we have Winnebago and Sauk parallels. (See Thirty-seventh Ann. Rept. Bur. Amer. Ethn., p. 343; M. R. Harrington, Sacred Bundles of the Sac and Fox Indians, p. 165.)

I have previously pointed out that the Sauk, Kickapoo, Potawatomi, and Winnebago have counterparts to the Fox gens festivals. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 504, and Bull. 85, Bur. Amer. Ethn., pp. 102, 124.) The following quotation from an Iowa legend (Jour. Amer. Folk-Lore, vol. 38, p. 466) shows that the Iowa Indians also have or had one: "That is the reason why every spring the Iowa used to have a bundle feast, using dog meat." The Ottawa, furthermore, had a corresponding ceremony, as may be seen from Perrot's Memoir (apud Blair's Indian Tribes of the Upper Mississippi and Great Lakes Region, vol. 1, p. 50 et seq. [p. 53 especially]). With the knowledge at present available it is not possible to make more than a general comparison. That the Illinois and Miami used dog meat in feasts is perfectly well known; as did the Cree and certain Algonquian tribes farther east as well as the Hurons and Iroquois; and also (though apparently less frequently) the Arikara and Skidi Pawnee (see the articles "Dogs" [and references] in the Index to

Thwaites' edition of the Jesuit Relations; "Sacrifice," and "White Dog Sacrifice" [by J. R. Swanton and J. N. B. Hewitt, respectively] in Bulletin 30, Bur. Amer. Ethn.; La Potherie, Savage Allies of New France [apud Blair, l. c., vol. II, pp. 87, 125]).

In the Grass dance (and its modern development, the Dream dance) dog meat is eaten among the Sarsi, Blackfoot, Gros Ventre, Assiniboin, Crow, Santee, Teton, Skidi, Hidatsa, Menominee, Omaha, Iowa, and Fox, but not among the Arapaho, Ponca, Osage, Kansa, Ojibwa, Plains Ojibwa, and Winnebago (see Wissler, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, p. 864; Relation of Nature to Man, pp. 193–197; Skinner, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, p. 723; Radin, Thirty-seventh Ann. Rept. Bur. Amer. Ethn., p. 384).[8] It should be noted that among the Dakota dog meat figures in all serious affairs. (See Wissler, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, p. 862.) But whether in any of the tribes mentioned, save the Fox and the six others which are listed above and for which we have affirmative evidence, dog meat was eaten in ceremonies connected with the sacred packs (bundles) is unknown to the writer, save as regards the Omaha and Osage.

According to a personal communication of Francis La Flesche both these tribes have feasts connected with the sacred packs but dog meat is not eaten on these occasions. And it may be noted that dog meat is not eaten when the Wolf gens of the Fox Indians gives its festivals; nor when the War Chiefs gens of the same Indians worships the Wolf and gives a dance.[9] Owing to the geographical distributions of dog feasts and feasts connected with the sacred packs it is plausible that the Fox gens festivals (and similarly the Iowa, etc.) are essentially fusions of both of these.

[8] There are some sins of omission and commission in Wissler's table, but they are unimportant. For the identification of the Iowa Chief's Drum dance see Skinner, Bull. Public Mus. Milwaukee, vol. V, p. 248. Skinner, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, p. 694, when describing the Iowa Helocka Society (and similarly in Bull. Public Mus. Milwaukee, vol. V, p. 238) and Radin when treating the Winnebago Herucka Society merely do not record eating dog meat as part of the ceremony: neither gives positive evidence that it is not done. I have not verified other authorities on this point. The Fox data is from my own personal observations. The data given by Swanton on the Arikara and Skidi Pawnee may refer to the Iruska, but this is not certain. Compare Wissler, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, p. 862. The old crow-belt dance of the Foxes (on which see William Jones, Fox Texts, p. 208) is a thing of the past; and the modern Religion dance (which corresponds to the Dream dance of most central Algonquians) is now (1927) rapidly waning. Some Ojibwa eat dog meat at the dance, according to Miss Frances Densmore. (Bull. 53, Bur. Amer. Ethn., pp. 150, 173.)

[9] The reader will remember that in other Fox gens festivals dog meat is invariably eaten. (See also Bull. 87, Bur. Amer. Ethn., p. 6.) The alleged reason given by the Foxes themselves to account for the exceptions noted, namely, that dogs and wolves are too closely allied physically to make their consumption acceptable, is palpably *ex post facto*. It is what Robinson (The Mind in the Making) would call a "good" reason, not the "real" reason. The secondary character of such interpretations is too well known to make it worth while dwelling upon this at greater length.

FIRST ACCOUNT

Indian Text

Ka'ō'ni nā'''ka kuta'g ä'i'ca'wiwā^{d}tci wī'āto'tamāni mā'agi'megu Mä'kwi'''so'agi kuta'g ä'i'ca'wiwā^{d}tc ä'kīgä'nowā^{d}tc ä'tcīgwäwegä-'tci'gäwā^{d}tc^{lt}, ä'ca'wiwā^{d}tc ä'mamāto'mowā^{d}tc^{lt}, nī'cōtä'agī'yätug ä'ciketeminawe'siwāte'c'yätug ä'māma'katä'wīwā^{d}tci wīnwāwa'gä' ä'pwāwike'käneta'mowā^{d}tc ä'cige'nigwän ume'to'säneniwī'wenwāwi.

Ä'wäpiyätugemāma'katäwīwāte'^{et}. Īyā''' nō^{d}tci kīme^{d}tc ä'katawipa'ki'täpenä'''tōwā^{d}tc uwī'yāwāwi īninā'''yätuge ke'känetamwi'egowāte'e'yätuge wīnwā'wa mane'towan^{nlt}. Ä'wītamawāte'e'yätuge wī'i'ci'tci'gäwā^{d}tc^{lt}. Kī'ciwita'mawu^{d}tc ä'natawe'''siwā^{d}tci wī'kīgä'-nowā^{d}tc^{lt}. Kī'citcāgi'ute'tena'mowā^{d}tci wī'pagā'''tōwā^{d}tc ä'mawa^{d}-tci'māwā^{d}tci wī^{d}tci'sōmāwā^{d}tci'i Mä'kwi'''so'a'^{lt}. '''Na'ī', ma'n ä'ciwītamawī'namegi wī'i'ci'tci'gäyāg ä'ciketeminawī'yame^{d}tci mā'a'gi päpāmwäwäge'''sitcig^{klt},'' ä'i'ke'towā^{d}tc^{lt}. '''Mani^{d}tcā''' īnug ī'i'ci'tci'gäyāg ä'ciketeminawī'yame^{d}tc^{lt}, mani^{d}tcā''' ä'''cikegi pagi'senamawī'yame^{d}tc^{lt},'' ä'ī'yowā^{d}tc^{lt}. '''Mā'a'i mī'guna'i nā'''ka ma'ni papa'ge'kō'^{lt}. Mani^{d}tcā''' ai'yā'cō'ka wī'u^{d}tcigāpāwani mā'a'n ai'yā'cō'ka wī'keke'gäwagi mā'a'gi wī'anō'kānā'''sutcig^{klt}. Kī'ckō'a negu'ti Tō'kā'na negu't^{lt}, ī'ni wī'i'ci'anō'''kāneg^{kwt}. Kī'cko'a^{d}tcā' ma'na wä^{d}tcināwa'''kwänigi wī'u^{d}tcitepä'netamwa Tō'kā'na wä^{d}tcike'sī'yänigi wī'u^{d}tcitepä'netamwa. Tō'''kānagi wä^{d}tcike'sī'yänigi wī'ute'gäwag^{klt}, Kī'''cko'agigä' wä^{d}tcināwa'''kwänigi wī'ute'gäwag^{klt}''. Ä'i'ciwītamā'gowā^{d}tci kāteminägo'wā^{d}-tcin^{nlt}. '''Nā'kamegup ane'mō'a ne'cwāciga wī'ta'swāpyägi'ä'sōwa wī'māmänetī'ī'wā^{d}tcini Kī'''cko'agi Tō'''kāna'^{lt}''. Ī'n ä'cimī'na-meg^{klt}. '''Nā'ka' mā'a'g änwäwä'sa'ā'so'ag^{klt}. Āne'ta wī'kī'-cko'i'giwag^{klt}. Kī'''cko'agi wī'anwäwä'sa'''āwā^{d}tc^{lt}. Ī'ni nā'''ka mā'a'gi negu'taiyagi wī'tō'känawa'ī'niwag^{klt}. Tō'känagi wī'an-wäwä'sa'''āwā^{d}tci'^{lt}. Näne'cwā'ciga wī'ta'swaiyage'''siwag^{klt}: Kī'-cko'awa'''īnagi' cwā'ciga ta'''swaiyag ō'''cka'cyägi, nā'''ka ne'cwā'-ciga'megu wī'ta'swaiyage'si'niwa'i wī'anwäwä'sa'ā'wā^{d}tci'^{lt}. Ī'n ä'cimī'namegk^{lt},'' ä'ī'yowā^{d}tc^{lt}.

Ä'nanā'āgwa'piwā^{d}tc^{lt}. Kī'cāgwa'piwā^{d}tc ä'nawa^{d}tcinā'ka'ā^{d}-tci'mo'ā^{d}tc^{lt}: '''Na'ī', āgw īnugi kīnā'n ai'yā'kowi me'to'sänenī'-wiyagwe pīne'cikī'ci'o'yagwin^{nlt}, tcāg änägōmc'nagōwe,'' ä'i'^{d}tc^{lt}. '''Na'ī', wīnwā'wa^{d}tcā' mā'''iyäga pyä^{d}tcimene'tāmime'to'sänenī'-witcig äyä'pyä^{d}tcita'cī'ka'mowā^{d}tci ma'katä'wīwen^{nlt}. Īnī'yätuge wä^{d}tci pyä^{d}tcike'käneta'mowā^{d}tci nā'''kāni wī'anemi'ci'genig uwī'yāwāwi. Īni^{d}tcā' kīnānānug^{klt}, aiyā'kowime'to'säneniwä'i-'iyag^{kwet}, cä'''ck ä'ta'cinanāpinō'''tawagwe keke'kyāme'nānag-

FIRST ACCOUNT

English Translation

And now I shall tell another thing these members of the Bear gens do, when they hold another ceremony, when they celebrate a gens festival and dance the Thunder dance, (I shall tell) what they do and how they worship, and how twins, it seems, were blessed when they fasted earnestly as they did not know how their lives were.

They began, it seems, to fast earnestly. Yonder at the time when they nearly made themselves starve from hunger they were, it seems, given knowledge by a manitou. They were told, it seems, how they should perform the ceremony. As soon as they had been told they went about to get (foodstuffs). After they had obtained everything to boil they went and informed the people of their gens, members of the Bear gens. "Now this is how it has been told that we should conduct the ceremony in accordance with the way these who go by crying (i. e., the Thunderers) blessed us," is what they said. "This is how they blessed us to perform the ceremony to-day, and this is what they have granted us to have," they said among themselves. "These feathers and this ceremonial club.[1] They shall stand here alternately, and those who are to be employed will dance with them alternately. There will be one Kī'ckō'A and one Tō'kānA, so you will employ them. This Kī'ckō'A, verily, will own the south side and the Tō'kānA the north side. The Tō'kānAgi will dance on the north side and the Kī'cko'Agi will dance on the south side." That is what they were told by the one who blessed them. "And, it is said, a dog will be cut into eight pieces so that the Kī'cko'Agi and the Tō'kānAgi may have a contest with each other." That is how we were instructed. "And these rattles. Some will be Kī'ckō in nature. Kī'cko'Agi will rattle them. And again, this set (of rattles) will be Tō'kān property. Tō'kānAgi will rattle them. There will be eight each: a set of eight which are Kī'ckō property, hoofs, and there will be a set of eight (men) to rattle them. That is precisely what we were instructed," they said among themselves.

Then they sat down comfortably in clusters. As soon as they sat down in clusters one again stopped to give them information: "Now we, the people who live last, do not attempt to found a new method of

[1] A club to be danced with ordinarily by a warrior only. If a man has killed a foe in battle, he might take a pAPAge'kō'i which is flat, from a sacred pack, give it to his sister's daugher (u'cemī'ani) and tell her to strike the dead with it. She would then become a second warrior. Or he might give it to his sister's son (unegwā'ani) and tell him to do the same. The nephew would become a warrior. A woman who has struck the dead with a pAPage'kō'i after menopause may even carry a sacred pack on her back.

kī'pyä^{d}tcinanō'kyäwāte'e'yätug$^{ke'}$. Īni^{d}tcā'' īnugi ma'na^{e} ä'citäpī''kānu^{d}tc ä'me'kwänetamawā^{d}tci kī'pyä^{d}tcinänetāgu'sini^{d}tcigä' nīnā'na neke'kyāmenāna'$^{l'}$, īni^{d}tcā' ä'cimenwika'nōnā^{d}tc ä'nanā'a'ka'tawā^{d}tci käke'cämō''i^{d}tcin utai'yī'an anemu''te'san$^{nl'}$, nā''ka', nō'^{d}tc$^{l'}$, nīpeni'se'niwen ä'tagwāpō''kawā^{d}tc$^{l'}$. Mā'ani^{d}tcā' wätā'panig äpi'ni^{d}tcini neneme''kīwan īnini^{d}tcā'' mäyāwimamāto'mā^{d}tcin$^{nl'}$, nā''ka', nō'^{d}tc$^{l'}$, wä^{d}tcināwa''kwänigi kä'ta'kyäpi'ni^{d}tcini neneme''kīwan$^{nl'}$. Ī'ni nō'^{d}tc$^{l'}$, mämāto'mā^{d}tci'i wī'nagä' nō'^{d}tc$^{l'}$, ma'na Kä'kä''kwimō' ä'cime'kwä'nemā^{d}tci tcī'gwäwa'i wī'nagä' ä'pwāwike'käneta'mā'su^{d}tci wī'anemi'cigenō'i'nigwänigä' wī'n ume'to'säneniwiwa'i. Ī'ni wä^{d}tci me'kwäne^{d}tcigä^{d}tc ī'pemäte''siwā^{d}tc ä'natawä'netag ä'mamā'tomā^{d}tc$^{l'}$.

"Na'ī', neme''c$^{u'}$, neme'co''etig$^{ke'}$," ä''inā^{d}tc$^{l'}$, "mani^{d}tcā', nō'^{d}tc$^{l'}$," ä''inā^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, pemäte'siweni^{d}tcā' inänemig$^{ku'}$," ä''inā^{d}tc$^{l'}$. "Pā'ci, nō'^{d}tc$^{l'}$, ä'ke'kyäwe'niwig inä'nemig$^{ku'}$. Nā''k$^{a'}$, nō'^{d}tc$^{l'}$, a'penäwen ä'wī'pwāwipītigä'gwiyān änegi'kwigä''iyān$^{nl'}$; na'ega'ce^{d}tcā', nō'^{d}tc$^{l'}$, ma'ni māmīwänetamawi'kap$^{a'}$. Nā''k$^{a'}$, nō'^{d}tc$^{l'}$, netōgimāme'nānag ä'pe'tawa'cī'yame^{d}tc$^{l'}$, ī'wī'ciga'kyä'senig ä'pe'tawa'nāwā^{d}tc ume'to'sänenī'mwāwa'$^{l'}$." Ī'n äyī'g ä'cinatotä'si'gawā^{d}tc$^{l'}$. "Nā''k$^{a'}$, nō^{d}tc$^{l'}$, ā'co'wime'nōtan ä'ta'cimyāmyānōtamawāgwäna ketōgime'nānan ä'pe'tawa'nenag$^{kwe'}$, pō'si^{d}tcā' a'sāmi wī''cāwāta', ä'ta'cimyāmyānōtamawāgwäna ketōgimāme'nāna'$^{l'}$, wīna^{d}tcā''megu wī'ā'wutamwa u'wīya$^{wl'}$. Ī'n änā^{d}tc$^{l'}$. "Nō'^{d}tc$^{l'}$, wī'na nō'^{d}tc$^{l'}$, ä'mane'towi^{d}tc$^{l'}$ 'negu'twāpyäg$^{kl'}$,' ä''itag$^{kl'}$, ī'n äyī'g$^{kl'}$, nō'^{d}tc$^{l'}$, ä'cinatotā'si'gawā^{d}tc$^{l'}$. Īni^{d}tcā''yätug ä'ciwītamawāte'e yätuge neke'te'sīmenāna'$^{l'}$. Īni^{d}tcā' ä'cinato'tā'su^{d}tc īnu'gi ma'na mä'kwä'nemāta manetowa'$^{l'}$. Īni^{d}tcā', nō'^{d}tc$^{l'}$, inäneta'mawigu nemamā'tomōn$^{nl'}$," ä''inā^{d}tc$^{l'}$. "Na'ina''megu ä'manе'senōwa'kyä'se'tōgwäni ma'netōw u'tō'kīm īna'tcā' tane''siyān$^{ne'}$, ä'wī'pwāwikīmäne'cīgwägā'paiyān$^{nl'}$," ä''inā^{d}tc$^{l'}$. "Nō'^{d}tc$^{l'}$, nā''k$^{a'}$, nō'^{d}tc$^{l'}$, na''ina' ä'manesenōwagōtōgwän ukī''cegumi ma'netōwa." Ī'ni^{d}tcā' ä'cinatotä'si'gawā^{d}tc$^{l'}$. "Nā''ka mä'kwäne^{d}tcigāt$^{a'}$, ne'kwäneta'mawāte nekete'sīmenā'na' änänetāgu''sini^{d}tc$^{l'}$. Īni^{d}tcā, nō'^{d}tc$^{l'}$, wä'^{d}tci peminato'menāg$^{kwe'}$, nō'^{d}tc$^{l'}$, änō'kā'nā'sut$^{a'}$. 'Ō' ketäpi'i^{d}penatcā', nō'^{d}tc$^{l'}$, īnu'g ä'menwipyänutawī''iyāg ä'me'käne^{d}tcigäyāg$^{ke'}$. Ō ī'ni^{d}tcā' nō'^{d}tc$^{l'}$, ä'citcāgōne'kä'cinō''iyāg$^{ke'}$, nō'^{d}tc$^{l'}$, nīnā'na negu'ti mī'sō'n ä'ai'yōyāg$^{ke'}$. Īni^{d}tcā' ä'citäpī''kānu^{d}tci ma'na mä'kwäne'^{d}tcigāta tcāg änāgōme'nagōwe kīnwā'wagā' i''kwätig$^{ke/'}$."

Ka'ō'n ä'anō'kā''kyäwā^{d}tci pe'pigwä'ckw' ä'anwä'wä'tagi Pa'citōnīg$^{kwa'}$. Wätā'panigi me'ta'm ä'inānagetu'nänag$^{kl'}$, nā''ka wä^{d}tcināwa''kwänig$^{kl'}$, nā''k ä'pagi'ci'monig$^{kl'}$, nā''ka wä^{d}tci-

worshipping to-day, all to whom I am related," he said. "Now they, lo, those who lived first, still busied themselves with fasting. That, it seems, is why they formerly knew what would happen to their lives in the future. So we, the last to live, to-day merely are repeating what our old people have been doing formerly, it seems. So to-day this person has done well in remembering how our old people were formerly blessed (and) so he has done finely in properly cooking for him his pet dog for this occasion, and, so be it, in boiling with it the harvest crop. Verily, this Thunderer who is in the east is the one whom he especially worships, and, so be it, the Thunderer who sits fixedly in the south. Those, so be it, are they whom he, this Ke ke gi mo A, worships when he remembers the Thunderers because he does not at all know how his life will be in the future. Now the reason why he worships is that it is his life for which he has regard when he worships.

"Now my grandfather, my grandfathers," he said to them, "verily you may bless me with this, so be it," he said to them, "so be it, life," he said to them. "Bless me even, so be it, to old age. And, so be it, (bless me) so that disease will not enter me in my (entire) extent; verily please, so be it, will it away from me forever. And, so be it, (grant) that where our chiefs kindle their fire for us, that the land may be strong when they kindle it for their people." That also is how he prayed for them. "And, so be it, whosoever from without shall persistently talk evilly of our chief when he kindles a fire for us, verily he who shall be altogether too much inclined to do so, whosoever shall talk persistently there evilly of our chiefs, he shall indeed curse himself." That is what he said to them. "And, so be it, what he, who is a manitou, calls 'one slice,' that also, so be it, he especially asks for them. That verily, it seems, is how he instructed our old people. That verily is what this person who remembers the manitous asks for to-day. Therefore, so be it, bless my worship," he said to them. "Now, so be it, whenever the manitou places war upon his earth, if I am there, (grant) that I shall not stand about with shamed face," he said to them. "So be it, and, so be it, whenever the manitou shall hang war on his sky." That verily is what he asked for them. "And this one who is giving the worship, the one who remembered how our old people were blessed. Verily it was for that reason the one employed to-day went about summoning you, so be it. Oh, you pleased us to-day, so be it, in making us glad to come when we think of worship. Oh verily, so be it, that is how we all have our hands in (this festival) who use one name (i. e., who are of one gens). So that is how this person who remembered worshipping has done a beneficial act, all you to whom I am related, and you women."

And then Pa'citōnīgwa, being ordered, blew the flute. First he pointed it toward the east, then south, then west, and then north. As soon as he had blown it he handed it to the ceremonial attendant.

ke'sī'yānig^{k}^{t}. Kī'cAnwäwä'tAg ä'awAtenA'mawā^{d}tci mAmī''cī'-An^{n}^{t}. Kī'cawAtenA'mawā^{d}tc^{t}, "Na'ī', u'ckina'wätig^{ket}, aiyī-gwāmīgu mā'A'ni kenAgAmōne'nānAn^{n}^{t}. Kā'tA ku'se'tAgäg^{ku}^{t}, kīnānA'ku'i kenAgAmōne'nānan^{n}^{t}," ä''inā^{d}tc^{t}. "'Ō' nī'nA pyä'tene'ku änwäwä'sa'Agitcigi mAmī'cī''etig^{ket}," ä''ine^{d}tci mAmī''cī'Ag^{k}^{t}. Ä'wäpinā'gäwā^{d}tc^{t}.

A yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya
A wi ye e e
A yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya
A wi ye da wa no ki
Me ta ki ma ke ne mi ko na ki
Yo wi i
Ya yo wi i ya
A yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya
A yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya
A wi ye da wa no ke
Me ta ki ma ke ne mi ko na ke
Yo wi i
Ya yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya yo wi i
Ya yo wi i ya
A wi ye da wa no ke
Me ta ki ma ke ne mi ko na ke
Yo wi i
Ya yo wi i ya.

KutA'gi nā''kA nA'gamōn ä'ai'yōwā^{d}tc^{t}

Wi ma ne to wi tti, wi na;
Repeat six times.
Yo ka ma, tte ge wa, wi na;
E ma ne to mo tti, wi na;
Wi ma ne to wi tti, wi na;
Repeat five times.
Yo ka ma, tte ge wa, wi na;
Wi ma ne to wi tti, wi na;
Repeat six times.

As soon as he had handed it to him he said, "Now young men, do your best with these our songs. Do not fear them, for they are our own songs," he said to them. And then the ceremonial attendants were told, "Now, ceremonial attendants, hand me the rattles." They began singing:

Here,
Here, here,
Here, ya,
Some one, yes,
Here,
Here, here,
Here, ya,
Some one, the Shawnees,
Only these my feathers,
Here,
Here, ya,
Here,
Here, here,
Here, ya,
Here,
Here, here,
Here, here,
Here, ya,
Some one, the Shawnees,
Only these my feathers,
Here,
Here,
Here, here,
Here, here,
Here, ya,
Some one, the Shawnees,
Only these my feathers,
Here,
Here, ya.[1]

(This is) also another song which they use:

He will be a manitou, he;
Repeat six times.
Yo ka ma, a Thunderer, he;
He makes a sound like a manitou, he;
He will be a manitou, he;
Repeat five times.
Yo ka ma, a Thunderer, he;
He will be a manitou, he;
Repeat six times.

[1] The syllables a yo wi i, etc., have been rendered "here" in accordance with the opinion of Horace Poweshiek (compare aiyō'i "here"). At the same time it should be pointed out that it is quite likely that instead we have a succession of conventionalized syllables such as is common enough in Algonquian songs. Using the symbols x for a yo wi i, a for ya yo wi i ya yo wi i, b for ya yo wi i ya, c for yo wi i, d for ya yo wi i, the scheme for the song is x a b w x a b y u c b x a b x a a b y u c d a a b y u c b. Observe that d is half of a; that b is a minus the last three syllables; that c is the last three syllables of a, d, and x. The succession of the syllables yo wi i then is clearly fundamental.

KutA′gi nA′gAmōn ä′ʻaiyōgi nā′ʻkAʻ:

Ma ni ye to wi tti wi na;
Repeat seven times.
Yo ka ma, tti ge wa wi na;
Ma ni ye to wi tti wi na;
Repeat six times.

KutA′gi nā′ʻk ä′ʻaiyōgi nA′gAmōnnʻ:

Awi i ya wi i ya;
Repeat six times.
Wi i yo wi i ya A;
Te la me ga ma ne to ka, wi ya;
A wi i ya wi i ya;
Repeat six times.
Wi i yo wi ya a;
Te la me ga ma ne to ka, wi ya;
A wi i ya wi i ya;
Repeat four times.

Kaʻō′n ä′nī′miwād tc ä′yōgi nAgA′mōnAni nā′ʻkAʻ:

Wi i ya yo wi i ya;
Repeat seven times.
Ma ni ye na la mi tti ma ne to ka, yo wi i ya;
Wi i ya yo wi i ya;
Repeat five times.
Ma ni ye na la mi tti ma ne to ka, yo wi i ya;
Wi i ya yo wi i ya;
Repeat four times.

Kaʻō′ni nā′ʻka kutA′gi nīmiwa′ʻigAnnʻ

O wi ya wi no ki na;
Repeat five times.
Wa li ma ne to i ta wi e A wi ye e;
O wi ya wi no ki na;
Repeat five times.
Wa li ma ne to i ta wi e A wi ye e;
O wi ya wi no ki na;
Repeat eight times.

KutA′gi nā′ʻk ä′ʻaiyōgi nA′gAmōnnʻ:

Ma ya wi ta tti ge wa ke to no A ke A wi ye ye;
Repeat seven times.
Ma ya wi ta tti ge wa ke to no A ka;
Wa li ta tti ge wa ke to no A ke A wi ye;
Repeat six times.
Wi ye A wi ye A wi ye e;
Wa li ta tti ge wa ke to no A ke A wi ye;
Wa li ta tti ge wa ke to no A ke A wi ye;
Wa li ta tti ge wa ke to no A ke A wi ye A wi ye e;
Wa li ta tti ge wa ke to no A ke A wi ye;
Wa li ta tti ge wa ke to no A ke A wi ye.

And another song which is used is:

A manitou is he;
Repeat seven times.
Yo ka ma, a Thunderer, he;
A manitou is he;
Repeat six times.

And another song which is used:

Let it use, let it use;
Repeat six times.
It will use, it will use;
Is loved by a manitou, wi ya;
Let it use, let it use;
Repeat six times.
It will use, it will use;
Is loved by a manitou, wi ya;
Let it use, let it use; [10]
Repeat four times.

And also the songs which are used when they dance:

It will say, it will say;
Repeat seven times.
A manitou will look at me this way, yo wi i ya;
It will say, it will say;
Repeat five times.
A manitou will look at me this way, yo wi i ya;
It will say, it will say; [11]
Repeat four times.

And another dancing song is:

Have its body, you;
Repeat five times.
Where the white manitou is;
Have its body, you;
Repeat five times.
Where the white manitou is;
Have its body, you;
Repeat eight times.

And another song which is used:

The leading Thunderer, make a sound where you are;
Repeat seven times.
The leading Thunderer, make a noise;
White Thunderer, make a noise where you are; [12]
Repeat six times.
Where you are, where you are, where you are;
White Thunderer, make a sound where you are;
White Thunderer, make a sound where you are;
White Thunderer, make a sound where you are, where you are;
White Thunderer, make a noise where you are;
White Thunderer, make a noise where you are.

[10] The translation "let it use," etc., is based on Horace Poweshiek's opinion. However, we may have a merely conventional sequence of meaningless syllables: compare wi ya after ma ne to ka (a rare form of ma ne to wa).

[11] The translation is based on Horace Poweshiek's paraphrase; but it is more likely that for the most part we have merely a conventional succession of syllables.

[12] Horace Poweshiek consistently translates "Grey Thunderer."

A yo wi A ki ni wi A ki ni
Repeat twice.
A yo wi A ki ni
Wi ye A wi ye ye A wi ye;
Yo me di ka twi wi A ki wi;
A ki ni yo me di ka twi;
Wi A ki ni wi A ki ni
A yo wi A ki ni wi A ki ni
Repeat five times.
Wi ye A wi ye ye A wi ye ye;
Yo me di ka ta wi A ki ni
Wi A ki ni yo me di ka twi;
Wi A ki ni wi A ki ni
A yo wi A ki ni wi A ki ni
Repeat eight times.

Ka'ō'ni' cä'ʻcki wī'ä^{d}tcimoyān^{nk}. MA'n īnug änä^{d}tci'moyān mi'megu äyänīwe 'āmi'Anemi'cinā'gäwä^{d}tc īninime'gōnini nAGA'mōnAn^{nk}. Cī' nä'pe'e kī'cinīmi'ni^{d}tcin ä'wäpipāpAgigämowä^{d}tci' sī'ʻsepä'k^{wk}. Nänegu'taiyAgi'megu ä'ci'ʻsoni^{d}tc ä'pA'ki'māwä^{d}tci Mäwäwi'so'ni^{d}tci'i nä'ʻkA Wâgu'cä'iso'ni^{d}tci'i nä'ʻkA Wämīgo'i'so'ni^{d}tci'i nä'ʻkA Mäge'siwi'so'ni^{d}tci'^{k}. Kī'citcägipA'kigä'mowä^{d}tc ä'wäpetu'nämu^{d}tci känakA'nawit$^{A'}$: "Na'i', ā'gwi kīnä'nA īnu'gi pīne'ʻcime'kA'mAgwini wī'AneminAnō'kyäyAg$^{kwe'}$. Wīnwä'wA^{d}tcä' kī'pyä^{d}tcimene'tAmime'to'sänenī'witcig äyä'pyä^{d}tcitA'cī'kA'mowä^{d}tci mA'kAtäwīwen^{nk}. Īni wä^{d}tcī' yätug AnemitAmāgowā'te'e manetowa'i tcāg änāgōme'nAgō$^{we'}$. Īni^{d}tcä'kä' nīnä'nA 'īnu'gi me'kwänetAmä'gäyāge kī'pyä^{d}tcinäneme'gu^{d}tcigi nīnä'nA neke'kyāme'nänAgi mane'towAn^{nk}. Īni^{d}tcä'ʻ īnug^{kk}, nō'^{d}tc^{k}, cä'ʻck ä'cA'pä'nemonuta'wAge^{d}tcigä'ʻ nīnänA kī'pyä^{d}tcimenwänetä'gu'si^{d}tc^{k}, wī'nA^{d}tcä' ä'cime'gugwän ä'ci'setä'gugwän änäne'megu^{d}tc^{k}. Ī'ni^{d}tcä' ä'cinAtawänetA'mawä^{d}tci mA'nA mä'kwänetA'mawätA neke'te'sīme'nänAn^{nk}—īni^{d}tcä'ʻ inänetAma'wi'kAni mA'ni nemAmätomōneg^{kk}. Änä'nemA^{d}tci mene'tAmi kätemi'nawAt īni^{d}tcä' ä'cinAtawänetA'mōnäni wī'inänetAma'wiyAni mA'ni nemAmä'tomōn^{nk}," ä'ʻinä^{d}tc^{k}. "Nä'ʻk$^{A'}$, nō'^{d}tc^{k}, A'pe'näweni na'ʻegA'c$^{e'}$, nō'^{d}tc^{k}, wī'mīwänetAma'wiyAn^{nk}, ī'n äyīg ä'cinAtawänetA'mōnän^{nk}. Nä'ʻk$^{A'}$, nō'^{d}tc^{k}, pemäte'ʻsiweni pā'ʻc^{k}, nō'^{d}tc^{k}, ä'ke'kyäwe'niwig inä'nemin^{nut}," ä'ʻinä^{d}tc^{k}. "Nä'ʻk$^{A'}$, nō'^{d}tc^{k}, netōgimä'menän ä'pe'tawA'cī'yAme^{d}tc^{k}, na'ʻegA'c$^{e'}$, nō'^{d}tc^{k}, cä'ʻcki wī'inä'kyä'ʻsenig ä'pe'ta'wAnä^{d}tc ume'to'säne'nīma'^{k}.

"Īniku'ʻ, nō'^{d}tc^{k} ä'cinAtotä'si'gōnän^{nk}," ä'ʻinä^{d}tci kätemināgä'ni^{d}tcini mane'towAn^{nk}. "Nä'ʻk$^{A'}$, nō'^{d}tc^{k}, kīmyämyänotAmägägwänA kī'yänäni nänō't$^{A'}$, nō'^{d}tc^{k}, wī'A'kwi'tä'ä^{d}tc^{k}, nō'^{d}tc^{k}; nä'ʻk$^{A'}$, nō'^{d}tc^{k}, pō'ʻsi wī'cā'wägwänA ketōgimäme'nänAn upe'ʻtawäni wī'nA^{d}tcä' wī'ä'wutAgi u'wiya^{wk}, A'sä'mi pō'ʻsi wī'ʻcäwät$^{e'}$." Ī'n

A yo wi A ki ni wi A ki ni
Repeat twice.
A yo wi A ki ni
Some one, sone one, some one;
Yo, warfare, wi A ki wi;
A ki ni yo, warfare;
Wi A ki ni wi A ki ni
A yo wi A ki ni wi A ki ni
Repeat five times.
Some one, some one, some one;
Yo warfare wi A ki ni
Wi A ki ni yo warfare;
Wi A ki ni wi A ki ni
A yo wi A ki ni wi A ki ni [13]
Repeat eight times.

And now I shall merely give some information. The very songs of which I have told this day are the very ones sung by them. Well, whenever they cease dancing then they begin to distribute sugar. They distribute it to each group according to gens, those belonging to the Wolf gens, and those belonging to the Fox gens, and those belonging to the Feathered gens, and those belonging to the Eagle gens. After they have distributed it all then the speaker begins to make a speech: "Now, today we do not start to find out how we shall continue to do. They, those who lived first, still formerly, were concerned with fasting. That is why, it seems, they continued to be given instructions by the manitous, all you to whom I am related. Verily that is the ceremony with which our old man was formerly blessed by the manitou which we are performing today. And so today, so be it, we depend upon the way he was formerly thought well of, and whatever he was told and whatever he was granted when he was blessed. Exactly what you desired for this our venerable one whom you remembered—you may bless me in exactly the same way with this my worship. You will bless me as you blessed the one whom you first blessed, that verily is what I desire of you, that you bless me because of this my worship," he says to him.[14] "And, so be it, that you will kindly will away from me, so be it, disease, so be it. That also I desire of you. And, so be it, bless me with life even to old age," he says to him.[14] "And, so be it, when our chief kindles a fire for us, may it merely, so be it, burn easily when he kindles a fire for his people.

"That also is what I ask of you," he says to the manitou who conferred the blessing. "And, so be it, whosoever has continually spoken evil of us, may his thought end prematurely, so be it; and, so be it, whosoever shall talk very evilly against our chief's fire, shall cause his own fate, that is, if he talks altogether too evilly." That

[13] It is barely possible that some of the syllables given as meaningless are corrupt words such as often occur in Fox songs.

[14] That is, the manitou who bestowed the blessing.

äyīg ä'cinatotā'ʻsigä^{d}tci wī'inäneta'māgu^{d}tc umamā'tomōni mä'kwä'netamāta mane'towan$^{n|t}$. Nā'ʻka wīnwā'w ä'maneto'-wiwiwā^{d}tc$^{|t}$ 'negu'twāpyäg$^{k|t}$' ä'ita'mowā^{d}tc$^{|t}$ wī'näpā'ku'ʻkwāgu^{d}-tc$^{|t}$, äyīg ä'cinatawäneta'mawā^{d}tci wī'inänetamā'gu^{d}tci'$^{|t}$. Īyā'ʻ ma'na nā'ʻinā' ä'mane'senōwa'kyä'setō'nigwäni mane'towan u'tō'-kim$^{m|t}$, īninā'tcā'ʻ, nō'^{d}tc$^{|t}$, īyā' pyä^{d}tcime'to'sänenī'wi'ite wī'pwāwi^{d}-tcā'ne'ci'ʻcāpwekīwimäne'cīgwä'gāpā^{d}tc$^{|t}$. Īn änā^{d}tc$^{|t}$. Nā'k$^{A'}$,nō'^{d}-tc$^{|t}$, mane'towan ukī'ʻcegum ä'mane'cenōwagōtōnigwän īnina'ʻtcā', nō'^{d}tc$^{|t}$, ī'na nō'^{d}tc$^{|t}$, tane'sī'ʻiwāt$^{e'}$, mā'a'gi ne'niwag īni^{d}tcā'ʻ āmi'cigä' wīnwā'wa, nō'^{d}tc$^{|t}$, ke'tena nene'känetägwa'tenige kīnā'gwi atā'penāwā^{d}tc uwī^{d}tcinenīwāwan$^{n|t}$. Īni^{d}tcā', nō'^{d}tc$^{|t}$, īnug ä'ci-nō^{d}tc$^{|t}$-aiyātenama'wāwā^{d}tc$^{|t}$, nō'^{d}tc$^{|t}$, kī'pyä^{d}tciketemināgā'ni^{d}tcin$^{n|t}$, nō'^{d}tc$^{|t}$. "Ke'tena^{d}tcā', nō'^{d}tc$^{|t}$, īn i'ci'genig$^{k|t}$, nō'^{d}tc$^{|t}$," ä'i'nāwā^{d}tc$^{|t}$, nō'^{d}tc$^{|t}$, māmātomāwā^{d}tcin$^{n|t}$, nō'^{d}tc$^{|t}$, mane'towan$^{n|t}$, nō'^{d}tc$^{|t}$.

"'Ō' mā'a'gi nā'ʻk$^{A'}$, nō'^{d}tc$^{|t}$, tcā'g änägō'magig$^{k|t}$, nō'^{d}tc$^{|t}$, mamā'tomōni, nänā'ine^{d}tcātamātcig īni'g$^{k|t}$, nō'^{d}tc$^{|t}$, wīnwā'wa, nō'^{d}tc$^{|t}$, āmi'ci'genig äyī'gi wīnwā'wa, nō'^{d}tc$^{|t}$, nene'känetägwa'-tenig$^{k|t}$, nō'^{d}tc$^{|t}$, mamā'tomōn$^{n|t}$, nō'^{d}tc$^{|t}$. Īniku'ʻ wī'n änāto-täg$^{k|t}$, nō'^{d}tc$^{|t}$, mamā'tomōn$^{n|t}$, nō'^{d}tc$^{|t}$. Kā'ta^{d}tcā', nō'^{d}tc$^{|t}$, ta'ci-nō'^{d}tc$^{|t}$-kōnepā^{d}tcitamā'gä'käg$^{ku'}$, nō'^{d}tc$^{|t}$. Ma'kwā^{d}tci^{d}tcā', nō'^{d}tc$^{|t}$, cä'ʻck$^{|t}$, nō'^{d}tc$^{|t}$, ine'kwäpī'ta'māgäg$^{ku'}$, nō'^{d}tc$^{|t}$, īniku'ʻ wī'na nō'^{d}tc$^{|t}$, äyī'gi kī'na, nō'^{d}tc$^{|t}$, wī'anemi'cina'ʻikeg$^{k|t}$, nō'^{d}tc$^{|t}$, keme'to'sänenī'wiwen$^{n|t}$, nō'^{d}tc$^{|t}$, a'ce'noyan$^{ne'}$, nō'^{d}tc$^{|t}$, māmāto'-me^{d}tcin$^{n|t}$, nō'^{d}tc$^{|t}$, manetō'wa, nō'^{d}tc$^{|t}$. Nā'ʻk$^{A'}$, nō'^{d}tc$^{|t}$, īna'ku'ʻ äyī'gi tanātotamo'wātän$^{n|t}$, nō'^{d}tc$^{|t}$, pyä^{d}tcime'ne'tamime'to'-säne'niwit$^{A'}$, nō'^{d}tc$^{|t}$. Nā'ʻk$^{A'}$, nō'^{d}tc$^{|t}$, kā'ta, wī'na nā'^{d}tc$^{|t}$, wīgawe'kwäpī'tamawī'yägan$^{n|t}$, nō'^{d}tc$^{|t}$. Äyīgiku', wī'na nō'^{d}tc$^{|t}$, pwāwi-wīna-nō'^{d}tc$^{|t}$-pa'ke'kwä'pīyan$^{ne'}$, nō'^{d}tc$^{|t}$, māmāto'me^{d}-tcin$^{n|t}$, nō'^{d}tc$^{|t}$, ma'netōwa, nō'^{d}tc$^{|t}$, īna'ʻ ku', nō'^{d}tc$^{|t}$, kī'ute'na-mā's$^{u'}$, nō'^{d}tc$^{|t}$, ma'netōwa, nō'^{d}tc$^{|t}$, utenäne'^{d}tcigan$^{n|t}$, nō'^{d}tc$^{|t}$. Nā'ʻk$^{A'}$, nō'^{d}tc$^{|t}$, äyī'g$^{k|t}$, nō'^{d}tc$^{|t}$, īna'ʻku', nō'^{d}tc$^{|t}$, me'to'-sänenī'wiwen$^{n|t}$, nō'^{d}tc$^{|t}$. Wī'naku', nō'^{d}tc$^{|t}$, ma'netōwa, nō'^{d}tc$^{|t}$, kī'cāpyä'se'tawäw$^{wa'}$, nō'^{d}tc$^{|t}$, wī'anemi'inä'nemā^{d}tc$^{|t}$, nō'^{d}tc$^{|t}$, wī'ā'pe^{d}tci-nō'^{d}tc$^{|t}$ wī'anemimäme'kwänetaminigwä'in$^{n|t}$, nō'^{d}tc$^{|t}$. Mō'tciku'ʻ, nō'^{d}tc$^{|t}$, kema'katawī'weneg$^{k|t}$, nō'^{d}tc$^{|t}$, pwāwi'u^{d}-tcike'käne'taman$^{n|t}$, nō'^{d}tc$^{|t}$, cä'ʻck$^{|t}$, nō'^{d}tc$^{|t}$, wīgä^{d}tcātamā'-gäyan$^{n|t}$, nō'^{d}tc$^{|t}$, ä'ciketemi'nägä^{d}tc$^{|t}$, nō'^{d}tc$^{|t}$, ma'netōwa, nō'^{d}tc$^{|t}$, äyīgiku'ʻ, wī'na nō'^{d}tc$^{|t}$, ī'na' kī'u^{d}tci'aneminātamā'su keme'to'sänenī'wiwen$^{n|t}$. Īniku'ʻ, nō'^{d}tc$^{|t}$, kī'pyä^{d}tcika'nawi^{d}tc$^{|t}$, nō'^{d}tc$^{|t}$, kī'pyä^{d}tcikakaka'nōtag$^{k|t}$, nō'^{d}tc$^{|t}$.

"Ma'katä'wīweniku'ʻ, nō'^{d}tc$^{|t}$, wī'na nō'^{d}tc$^{|t}$, wä'^{d}tci pyä^{d}tcike'-känetamwi'ʻegu^{d}tc$^{|t}$, nō'^{d}tc$^{|t}$, mane'towan$^{n|t}$, nō'^{d}tc$^{|t}$; cewä'na wīnwā'wa, nō'^{d}tc$^{|t}$, kī'pyä^{d}tcime'to'sänenī'witcig$^{k|t}$, nō'^{d}tc$^{|t}$, wī-

also is what the one who remembers the manitou asks, that he be so blessed with respect to his worship. And what they who are manitous call "one slice," that he be given (this) in return, with that he also desires to be blessed. (And) at yonder time when the manitou places war upon his earth, at that time, so be it, if he is alive, that he stand not around with shamed face. That is what he says to him. And, so be it, when the manitou hangs war upon his sky, at that time, so be it, so be it, if these men, so be it, are present, so be it, if (this worship) is truly remembered may they confidently capture their fellow-men. That verily, so be it, is what, so be it, to-day they especially ask, so be it, from the one who first bestowed blessings, so be it. "Surely, so be it, it is so, so be it," they say, so be it, to the manitou whom they worship, so be it.

"Oh may the same, so be it, also hold true with respect to these to whom I am related who aid and take part in this worship, (may it happen to) them, so be it, if the worship is recollected, so be it. That indeed is how it has been told of this, so be it, worship, so be it. Verily do not, so be it, talk about it foolishly, so be it. Merely, so be it, sit quietly,[15] so be it, then indeed, so be it, will your, so be it, life, so be it, continue to be well, if you do not, so be it, disappear (i. e., be absent), so be it, whenever, so be it, the manitou is worshipped, so be it. And, so be it, the people who lived first, so be it, were told, so be it, that life indeed, so be it, was there. And, so be it, do not, so be it, go back and forth (in this worship), so be it. Also indeed, so be it, if you do not, so be it, chance to go out whenever the manitou, so be it, is worshipped, so be it, you will obtain, so be it, the manitou's, so be it, blessing there, so be it. And, so be it, moreover, so be it, you will also, so be it, obtain life, so be it, from there. He indeed, so be it, the manitou, so be it, has already placed it there so as to continue to bless, so be it, whomsoever shall forever continue to remember, so be it (this worship). Even indeed, so be it, if you do not know it from your fasting, so be it, if you shall carefully take care of, so be it (this religion) in accordance with the manner in which the manitou bestowed his blessing, so be it, also indeed, so be it, your life will continue to thereby be blessed. That really, so be it, is what he who spoke formerly, so be it, formerly said in his speech, so be it.

"Oh, from fasting indeed, so be it, so be it, is how they were formerly given knowledge by the manitou, so be it; but they, so be it, the people who lived first, so be it, firmly said convincingly that, so be it,

[15] Rendered rather freely.

cigi'aiyā^{d}tcītwägwä'ig^{kt}, nō'^{d}tc^{t} wī'pwāwi-nō'^{d}tc^{t}-nōte'ʻkanawi-nō'-^{d}tc^{t}-pagitā'tänig utenänetāgu'sī'wenwāwi, nō'^{d}tc^{t}. Pā'ciku'ʻ, nō'-^{d}tc^{t}, mana'ʻk^{at}, nō'^{d}tc^{t}, ä'ke'kyäwa'kyä'ʻsenig^{kt}, nō'^{d}tc^{t}, mane'-towan^{nt}, nō'^{d}tc^{t}, utō'kim^{mt}, nō'^{d}tc^{t}, īniku'ʻ wīn ä'kwäneta'-māgu^{d}tc^{t}, wī'na nō'^{d}tc^{t}, ä'ketemi'nāgu^{d}tc^{t}, nō'^{d}tc^{t}, mane'towan^{nt}, nō'^{d}tc^{t}. Kā'ta^{d}tcā'ʻ, nō'^{d}tc^{t}, pwāwipōninene'käne'tagäg^{kt}, nō'^{d}tc^{t}, änä'neme^{d}tc^{t}," ä'ʻine^{d}tc^{t}. "Nō'^{d}tc^{t}, pyä^{d}tci-nō'^{d}tc^{t}-wītama'wā^{d}-tcin^{nt}, nō'^{d}tc^{t}, īni'g^{kt}, nō'^{d}tc^{t}, wī'anemi'ci'aiyā'ne'käwi'ā^{d}tcimo'e'-tīyägwe ne'ʻk^{t}, nō'^{d}tc^{t}, wī'aneminō'^{d}tc^{t}-me'to'säneniwä'iwagwän^{nt}, nō'^{d}tc^{t}."

Ä'itīwāte'e'yätug^{ket}, nō'^{d}tc^{t}, kī'pyä^{d}tci'aiyā^{d}tci'mutcig^{kt}, nō'^{d}tc^{t}.

"Kīnāna^{d}tcā'ʻ īnug aiyō'ʻ īnug^{kt}, nō'^{d}tc^{t}, kīnā'na nanō'ʻckw ä'anemi'ca'wiyag^{kwet}. Cä'ʻck^{t}, nō'^{d}tc^{t}, nāga'sawâpigin ä'i'ca'-wiyagwe. Kīnā'nānug^{kt}, nō'^{d}tc^{t}, ä'pagitamā'gäyagwe kī'pyä^{d}-tcinanō'kyäwāte'e'yätug^{ket}, nō'^{d}tc^{t}, kīnā'n^{nat}. Wī'nānug^{kt}, nō'-^{d}tc^{t}, 'wänä'ʻigwäna wī'ta'cī'ka'mugwäna ma'katä'wīwen^{nt}, nō'-^{d}tc^{t}? Īni pägita'mawagwe kī'pyä^{d}tcime'to'säne'niwit^{at}, nō^{d}tc^{t}. Nā'ʻka, nō'^{d}tc^{t}, kīnā'na 'wänä'ʻigwäna wī'pemi'cä'cä'kami'anemi-netunämonō'katamugwän^{nat}, nō'^{d}tc^{t}, me'kwäne'^{d}tcigan^{nt}, nō'^{d}tc^{t}, mamā'tomōn'ʻ. Īye, wī'na nō'^{d}tc^{t}, mānä'gwä'ig^{kt}, nō'^{d}tc^{t}, kī'-pyä^{d}tcikakakanōtagig^{kt}, nō'^{d}tc^{t}, wī'aneminetunä'mowā^{d}tc^{t}. Īn īnugi kīnā'na, nō'^{d}tc^{t}, nānanō'ʻck^{wet}, nō'^{d}tc^{t}, ä'aneminetunämonō'-katamag^{kwet}, nō'^{d}tc^{t}, mamā'tomōn^{nt}. Kīnā'nānug ai'yä'kowi, nō'^{d}tc^{t}, me'to'säneni'wiyag^{kwet}, tamā'ge'cag ä'i'ʻcikegi kīyānān īnug^{kt}, nō'^{d}tc^{t}. Cä'ʻck^{t}, nō'^{d}tc^{t}, nānanō'ʻck^{wet}, nō'^{d}tc^{t}, änä'-piyagw ä'anemi'cawī'ʻiyag^{kwet}, nō'^{d}tc^{t}? Ai'yä'kowi kīnā'n^{nat}, nō'-^{d}tc^{t}, me'to'säneniwä'ʻiyag^{kwet}, ä'ckami tagā'w ä'anemi'nāgwa'ki kī'yānān^{nt}, nō'^{d}tc^{t}. Cegä'ʻ, nō'^{d}tc^{t}, ä'ta'ca'päne'moyagwe kī'-cinäneme'gowā^{d}tci keke'te'sīme'nānagi mane'towan^{nt}. Īni^{d}tcā' īnug^{kt}, nō'^{d}tci', wä'^{d}tci ta'ʻci nō'^{d}tc^{t}, nānanō'ʻck^{wet}, nō'^{d}tc^{t}, ta'ʻciketemāgikana'wiyān^{nt}, nō'^{d}tc^{t}, tamāge'cag^{kt}. Nī'i'ne'tāgwa wī'na kī'pyä^{d}tciketemi'nāgāt^{at}, tcā'g änāgōme'nagōwe."

their blessing, so be it, should not, so be it, be thrown away, so be it, on the roadside, so be it. Even indeed, so be it, to the distant time when (this) earth of the manitou is old was he blessed with (this blessing) when he was blessed, so be it, by the manitou, so be it. Verily do not, so be it, fail to remember how he was blessed, so be it," he says to them. "As he formerly, so be it, instructed them, precisely so shall you continue to tell each other generation after generation, so be it, for as long, so be it, as we continue to exist as mortals, so be it."

That is what, it seems, those who spoke formerly, so be it, said to each other, so be it.

"Verily we to-day, so be it, here and at the present time, continue to do so blindly. We merely, so be it, do what we have seen others do.[16] We have to-day, so be it, thrown away, so be it, what they did formerly, it seems, so be it. Who is there who will be concerned about fasting, so be it? [16] That is what we have thrown away which the people who lived first (did), so be it. And, so be it, who is there of us who will continue to speak freely throughout the ceremony, so be it, of (this blessing) and worship, so be it. At yonder (time), so be it, there were many who spoke for it when they were to continue to speak. And now we, so be it, quite blindly, so be it, continue to speak in conducting the worship, so be it, today. We, who are the people of the last generation, so be it, have wretched lives today, so be it. Only, so be it, quite blindly, so be it, we continue to do, so be it, what we see, so be it. We, so be it, the people of the last (i. e., present) generation are increasingly few in number,[17] so be it. We merely, so be it, depend upon how our old people were blessed by the manitou. That verily today, so be it, is the reason why I speak, so be it, quite blindly and wretchedly, so be it. Verily merely, so be it, shall I ask the one who formerly bestowed blessings to have compassion upon us,[17] all you to whom I am related."

[16] Rendered very freely.

[17] Free rendition.

LINGUISTIC NOTES ON THE INDIAN TEXT

The following notes do not aim at being exhaustive, for a Fox grammatical treatise has been published as well as many papers on special linguistic points and also notes on the various Fox texts which have been published, to say nothing of the more recent papers on general Algonquian philology. Full notes would therefore of necessity duplicate a large part of what has already been published. The notes given accordingly are restricted to a few points of special interest.

We may first consider some purely rhetorical forms:

ä'citcāgōne'kä'cinō'ʻiyāg$^{ke'}$ "as we all have put our hands in (i. e., belong to)," 12.37 (–ō– as in ä'tcāgō'kawu^{d}tc$^{l'}$ "they were encompassed"; 'cināg$^{ke'}$ would be the normal termination);

ä'menwipyänutawī'ʻiyāg "we are glad that you have come to our feast," 12.36;

ä'wäpipāpAgigämowā^{d}tci' "they begin to distribute," 18.18;

utenäne'^{d}tcigAn$^{n!'}$ "his blessing," 20.31;

utenänetāgu'sī'wenwāwi "their blessing," 22.2;

utai'yī'An "his pet," 12.4;

upe'ʻtawāni "his fire," i. e., "his village," 18.43;

tAmāge'cAgi "wretchedly," 22.24, 31 (disregarding sandhi);

me'kwäne'^{d}tcigAn$^{n!'}$ "religious ceremony," 22.19;

–me'to'säneniwä'iwAgwän$^{n!'}$ "we exist as mortals," 22.9 (–wä'i– for –wi–).

Besides being rhetorical the following two words are noteworthy for the irregular position of -mo- (indicative of the middle; tunämo is felt to be a unit): ä'Aneminetunämonō'kAtAmAg$^{kwe'}$ "as we continue to speak in conducting the worship," 22.22, 23; wī'pemi'cä'cä'kAmi'-Aneminetunämonō'kAtAmugwän$^{nA'}$ "whosoever will continue to speak freely throughout ceremony," 22.18, 19 (compare Fortieth Ann. Rept. Bur. Amer. Ethn., 182.31, 534.8).

Wâgu'cä'i'so'ni^{d}tci'i "Those Named After The Fox" (i. e., members of the Fox gens; obviative pl.), at 18.20, is said to be more common than the hypocoristic Wâgo'a'i.

The compound Kī'cko'awa'ʻīnAgi' (at 10.28, 29) "Kī'ckō property" is most rare, as is also the verbalized wī'tō'kānawa'ī'niwAg$^{k!'}$ "they will be Tō'kān property," 10.27.

The following adverbs may be noted: kīme^{d}tci (10.6) "later on," cä'cä'kAmi (22.18) "sociably, freely," ne'ci'cāpwe (20.7) "alone and bashfully," nōte'ʻkAnawi (22.1) "on the road-side." The first two from the Fox point of view are to be regarded as stems.

I do not know whether wī'- in wī'ā'pe^{d}tci-nō'^{d}tc$^{l'}$ (20.35) should be deleted or not. In ordinary texts I should have no hesitation in deleting it.

The following contains practically all Fox stems occurring in the preceding text not given by me previously. For convenience I have included some stems given previously where the Indian text or my grammatical notes on this indicate that additions or corrections to the published data are necessary. Such stems have an asterisk (*) placed before them:

*āto- tell, narrate; -tä- middle, used also as a passive, 20.19, 20.

*aʻkA- hang up; set it for him, her, them (animate); -taw- instr. with animate object when the pronominal elements begin with a vowel; see Bull. 85, Bur. Amer. Ethn., p. 96. 12.4.

*Anōʻkā- order; -ʻkyä- auxiliary. 12.41.

*-egä- dance; post-verbal -ʻtci- when combined with the auxiliary -gä-. 10.2, 3.

keʻcä- pet (verb); mo middle; does not take transitive pronominal affixes even when an object is expressed. The form käkeʻcämōʻ-ʻiᵈtcin(i) at 12.4 is rhetorical for käʻcäʻmuᵈtcin(i): compare Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 286 (top), 346 (bottom); Bull. 72, Bur. Amer. Ethn., p. 69.

*kīʻci- know, learn how; -ʻo- middle in this sense. The combination pīneʻcikīʻciʻo- means "attempt to found." 10.34.

-ʻkwä- exact meaning? 20.22, 28, 29.

nāgAʻsawâpi- see while in motion; a fossil compound; compare nāgAʻsawâpA- (so read) p. 641, Fortieth Ann. Rept. Bur. Amer. Ethn. 22.13.

*nāpi- repeat, rebuild. 10.39.

-nō- meaning? "by observation"? If so, see p. 646, Fortieth Ann. Rept. Bur. Amer. Ethn. 10.39.

mā- have a contest with; uses -tīʻi-, not -tī-, in the reciprocal; this -tīʻi- is then subject to further phonetic modification. 10.24.

A few grammatical notes are given here as an aid to the comprehension of the Indian text. The paragraphs referred to are those of the grammatical sketch of Algonquian (Fox) in Bulletin 40, Bur. Amer. Ethn.

§§21, 36. Note the double (?) instrumental particles in kuʻsetAʻ-gägᵏᵘᵗ at 14.3. I presume the simple -ʻt- is not employed because the meaning is not "be not fearful of them (inanimate)," but rather "be not fearful with respect to them (inanimate)."

§25. Observe that at 22.21 an initial stem has triplification, while at 22.25 and 22.30 an adverb (nānAnōʻckʷeʻ) also occurs.

§28. The ending of the third person plural inanimate is really -wAni as I have pointed out before (not -ōni, even though this contraction takes place for the most part, and in such cases no doubt is Proto-Central-Algonquian at least, if not earlier). An example where -wAni is preserved is wīʻuᵈtcigāpāwAni (10.16) "they will stand from."

§29. Both ä' and wī' attached to a single verbal compound at 12.16. (Compare Bull. 72, Bur. Amer. Ethn., p. 68.)

§32. I have previously shown that a Fox mode exists (not treated in the above-mentioned sketch) which in some respects resembles the interrogative. (See Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 284, 285, 494; Bull. 87, Bur. Amer. Ethn., p. 39.) For some reason it is still impossible for me to fill out all the schedules. However, the present text shows that the affix for the third person plural, animate, as subject, and third person, singular or plural, inanimate, as object, is -AMowātäni, which might indeed have been suspected on general grounds. See 20.26.

§§32, 34. A rare obviative of the participial of the interrogative is to be seen in wī'ANemimäme'kwänetAminigwä'in$^{n\iota}$ (20.35) "whosoever shall continue to remember it firmly." (Compare Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 495 (bottom), 612; Bull. 87, Bur. Amer. Ethn., p. 39; Festschrift Meinhof, p. 408.)

§33. An example of a rare obviative, though quite regular in construction, is to be seen in wī'Anwäwä'sa'ʻāwā^{d}tci'$^{l\iota}$ (10.28, 30) "those who will rattle them." The syntax, however, in the passages cited is peculiar. (For the morphology see Festschrift Meinhof, pp. 407, 408; Bull. 87, Bur. Amer. Ethn., p. 39.)

§34. The combination -Amāgä- is to be seen at 18.41; cf. Fortieth Ann. Rept. Bur. Amer. Ethn., p. 283.

§§34, 35. The syntax of ä'wītAmawāte'c'yätuge (10.8) is peculiar; there is no obviative.

§§33, 41. A rare passive obviative participial is to be noted in kätemināgowā^{d}tcin$^{n\iota}$ (10.22, 23) "the one by whom they were blessed." (Compare Bull. 87, Bur. Amer. Ethn., pp. 39, 40.)

§41. Examples of the passive in -īnAmegi (or a modification required by sentence combination) are to be found at 10.12, 24, 25, 31. (See Bull. 72, Bur. Amer. Ethn., p. 70 (top); Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 286, 613.)

§41. The -ā'so- passive (on which see Bull. 72, Bur. Amer. Ethn., p. 69; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 346, 493) is to be found at 10.23.

45. It should be noted that when the possessive pronouns are attached to nouns the whole combination becomes subject to the ordinary nominal changes. So it is that obviatives, etc., occur. See, for example, 12.26, 27.

§47. The uncommon mā'iyägA (on which see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 288) occurs at 10.35. The unusual demonstrative īninimegōnini (see Bull. 72, Bur. Amer. Ethn., p. 70) "the very same" (inanimate plural) occurs at 18.17.

We come now to a few points in which references to the sketch are impractical.

A couple of examples of the modern ī'- for wī'- are at 12.12, 19. (See Forthieth Ann. Rept. Bur. Amer. Ethn., pp. 495, 613.)

It is clear that ä'cinAto'tā'su^{d}tc (at 12.27) belongs to the general conglomerate discussed by me near the bottom of page 495 of the Fortieth Annual Report, but its systematic position is uncertain.

The combination -'sigä- (Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 538, 615; Bull. 87, Bur. Amer. Ethn., p. 38) occurs at 20.1.

I have shown previously the correlation of the instrumental particle -gaw- with the auxiliary -gä- (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 619, footnote 2). Examples of -'sigaw- (or a phonetic transformation of this) are to be found at 12.20, 26; 18.40. All the examples cited are connected with the problem noted two paragraphs above.

The combination -Amwi- was briefly (and rather unsatisfactorily) treated by me on page 496 of the Fortieth Annual Report of the Bureau of American Ethnology. Examples in the present text are to be found at 10.7, 20.43.

At 22.18 we have the uncommon interrogative participial of an interrogative pronoun which has been verbalized, namely, 'wänä'-'igwän$^{A'}$ "whosoever it is."

SECOND ACCOUNT

INDIAN TEXT

'Ō' kA'cinā'gwA, ä'ā^{d}tci'mo'e^{d}tci nīgānimAmī'cī''A wī'kīwiwītA'-mawā^{d}tci kegime'si'megu Mä'kwi''so'a'^{lk}. Ä'kī'yu'sä^{d}tci Kemōtō'-gimāw ä'kīwinā^{d}tci^{d}tcā'^{lk}, "'Ō', wī'mAmā'tomägwe kemīgune'-mwāwAg^{klk}. Kägō'' A'tōyane Peme''ka'it ä'uwīgi^{d}tci wī'i'ciwe'-tōyAn^{nlk}. KA'ckigä'ute'tenAt A'nemō'A' cemegu' kägō' īnugigä''megu A'nägwigi wī'ne'tAmōnāg^{kel}. Wâpagi^{d}tcā' īni māmaiy īte'pi wī''aiyAni wī'mawinAgA'moyAn^{nlk}. Nā''kA kägō'' A''tōyane mī'cāte''-siwen awA'tō'kApA wī'nō'sA'mōneg^{klk}. NākA^{d}tci' mā'A'gi ketApeno''emAgi mawikīgānowA'piwā's$^{A'}$. Nā''k A'sämä'wA wī'kī'cki'mäyägA pyä'cī'yägApA' cīmo'gA nā''k$^{A'}$.

'Ō'n īni'megu änā'gwinigi kägō''i kä'cki''utcig ä'ute'tenA'mowä^{d}tc ä'māwA^{d}tciwe'tōwā^{d}tc^{lk}. Me'tAmi'megu ā'^{d}tcimutA 'utaiyän ä'nī-gānipāpA'gAme^{d}tc^{lk}: u'taiyäni MA''kwaiyä's$^{A'}$. 'Ō'n ā'ne'kō^{d}tci wī'māmānetī'ig$^{kA'}$.

'Ō'ni käteminawe''sitcig ä'āte'sā'kunA'mawu^{d}tc^{lk}. 'Ō'ni me'cemegōna' ä'i'ci'ne'se^{d}tci kutAgA'g^{klk}.

'Ō'n āne't ä'mawipAtA''kwäwā^{d}tc^{lk}. Īna'kä''megu u^{d}tciwe'tōwAg A''ckutäw^{wlk}. Ā'gw A'ckutä''kānAn aiyō'wā^{d}tcin^{nlk}.

'Ō'ni nīgānimAmī''cī'a' ä'ā^{d}tcimo'ā^{d}tci wī'nA MA'kwipA'nA'cā' īna'i tA'cipā''siwitA näna''imātA mAmī''cī'a'^{lk}. Ōn ī'ni' ä'wäpine''kawā^{d}tci wī'kīwī'ku'wäni^{d}tci Kemō'to'An ō'ni Wī'cigA'kyä'ckAmi'-ni^{d}tcin^{nlk}. "Nānī''cwi kī'nAtomāpw i''kwäwAgi wī'nA'kuwäwA'-pitcigi pwāwi'megu'na'i'sāgi^{d}tci'a'witcig^{klk}, kī'cipōnimyānō'tātcig^{klk}, Tō'kāni'kwäwAgi nī''cwi Kī'cko'i'kwäwAgi nā'kA'^{d}tci nī'cwime'g äyīg^{klk}."

'Ō'n īni'g ä'kīwi'megunī''ciwā^{d}tc^{lk}. Ä'kīwi'megunīgānī^{d}tci Tō''kān ä'kīwī'kumāwā^{d}tci wī'nīmi'ni^{d}tci'i ne'tawi'megu'u ne'niwa'i kwīye'-sä'a' īna'^{lk}.

Ō'n īnigi kī'cä'wīwā^{d}tci wāwī'si'gātcigi kī'citcāgipō'ke^{d}tcä'nāwā^{d}-tci nā''k ä'ke^{d}tcinīgwä''cwāwā^{d}tc ä'mA'ke'cä''cwāwā^{d}tc^{lk}. Kī'cäwī'-wā^{d}tcin ä'awA'nāwā^{d}tc īyā'i näyāpi'megu ä'cimegunīpenäwipāpAgA-māwāte' ä'i'ci'ci'māwā^{d}tc^{lk}.

Īna'megu nā''kA MA'kwipAnA'cā' ä'ā^{d}tci'mo'ā^{d}tc^{lk}, "'Ō', māmaiyA'megu kī'wäpipō'tā'kwäp$^{wA'}$. Nī'ku^{d}tca'wipenA māmai'yA wī'-wäpyä'wīyāg^{kel}." 'Ō'ni wâpAnigi nā''kA māmaiyA kegi'cäyäp ä'-wäpinī'se'nāwā^{d}tc^{lk}. Wä^{d}tcinäwA''kwänig u^{d}tcinaw ä'Apiwā^{d}tc īnig Ane'mo'Ag^{klk}. Näyāpi'megu nā''k ä'i'cinī'se'nāwā^{d}tci pe'ki'megu

SECOND ACCOUNT

English Translation

Well, the leading ceremonial attendant was told to go about telling all who belong to the Bear gens. As he went about Jack Bullard went about saying to them, "Ho, you are going to worship your feathers. If you have anything you should bring it to where Frank Push lives. And if you are able to obtain a dog, or anything, we will kill it for you to-day in the evening. Verily to-morrow, early in the morning, you will go there to sing. And if you have any finery, you might take it there to fumigate it. And these your children should go and sit as givers of the gens festival. And you might bring chewing tobacco for us to chew, and smoking tobacco."

And that very evening those who got anything, when they obtained it they gathered it and fetched it (there). The one who spoke first was he whose pet was first clubbed to death: It (was) Bear Hide's pet. And next in order was (the dog) with which they were to hold a contest.

Now those blessed were dedicated (dogs) separately. And the other (dogs) were killed in any order (they came).

Now some (ceremonial attendants) went to singe (the dogs). Now they brought fire from there (i. e., where the gens festival is to be held). They did not use matches.

And Young Bear, who is the boss there and who directs the ceremonial attendants, instructed the head ceremonial attendants. And he began exhorting them, Jack Bullard and John Jones, to go about giving invitations. "You are to summon two women apiece who are to sit as hummers, (which women) are not in the habit of living outside, who have ceased to menstruate, two Tō'kān women and also two Kī'ckō women.

And they went about as a pair. The Tō'kān went about ahead when they went about inviting those who were to dance, the men and boys there separately.

Now as soon as those who singed (the dogs) were finished with their work, as soon as they had disemboweled all they also cut out the eyes and cut off the ears (of the dogs). When they were done they brought (the dogs) yonder and laid them in the exact order in which they had clubbed them to death.

And Young Bear addressed them, "Ho, you will begin boiling (the dogs) early in the morning. We shall try to begin early." And the next day, early in the morning, at daybreak, they began taking (the dogs) down (from the scaffolding). The dogs were on the south side of (the summer house). And they took them down in the exact

wī'pwāwi'meguwanike'kinō'' 'sowā^{d}tc^{lk}. Äyīg i'ci'giwagi mamī'' 'cī'-ag^{klk}. 'Ō'ni kī'citcāginī'senā'wā^{d}tcin ä'wäpinani'' 'āwā^{d}tc^{lk}. Īniyäna'megu ä'ta'swāpyä'' 'cwāwā^{d}tci' cwā'ci'g$^{kA'}$, cāgānamegi^{d}tcā'i ke'g uwī'' 'c^{lk}. 'Ō'ni negu't ä'kegenimeguwäpiwa^{d}tcā'' 'owā^{d}tc^{lk}, kätеminawe'' 'sitcigi pä'käyā'kunama'wu^{d}tcin ō'ni pyä^{d}tcinānaga'mutcigi mäyāwinā'gātcig^{klk}. Me'cena'' 'megu nyäwō'namegi pyä^{d}tcinānīgāninägātcig ī'n ä'tcatcāgime^{d}tc^{lk}. Īni'ni negu't ane'mo'ani wä'tāpag u'^{d}tcinaw ä'ne'mani^{d}tc^{lk}.

'Ō'ni mamī'' 'cī'agi wä^{d}tcā'o'wā^{d}tcini nā'ka'^{d}tc āne'ta mamī'' 'cī'agi kīwi'awi'ī'wäwā^{d}tci' cä'cke'to'a'^{lk}, āneta nā'ka'^{d}tci ne'p awa'-tōwag ä'pagō'ci'sa'mowā^{d}tc^{lk}. 'Ō'ni wīnane'' 'sitcigi kī'citcāgiwī'-nani'ā'wā^{d}tcin ä'wäpi'megukā'ckā'cka'' 'wāwā^{d}tc^{lk}. Pä'sāpō'' 'tänig ai'yōwag ä'wâ'kama'' 'wāwā^{d}tc^{lk}. 'Ō'ni nīgänimamī'cī'' 'a Tō'kā'n ä'anō'' 'kāne^{d}tci wī'kīwikī'' 'cke'cagi nāpa'ā'genani wī'nīpigwā'kwi'' 'cini^{d}tc änwäwä'sa'ā'so'ni^{d}tci'^{lk}, pe'cege'si'ō'' 'cka'cyä'^{lk}. Ō'ni me'tegwi wâgīgwänāwi wī'a'' 'ci'tō^{d}tc äyī'g anipi'megu ä'aiyō^{d}tci wī'nīpigwā'-kwi'' 'cini^{d}tci mī'guna'^{lk}. Īyā'' 'megu ta'ci'a'ci'tōwa 'īni'ni änō'kā'ne^{d}-tcin ä'panō'ge'cag ä'kī'ci'meguwâ'sikīnigu'mä'cag^{klk}. Tā'tagwi ta'' 'sw ä'' 'ci'tō^{d}tci' cā'g$^{kA'}$. 'Ō'ni Kī'ckō' ä'anō'' 'kāne^{d}tc a'' 'ki wī'nāteg ä'sa'sāgiwinigwän^{nlk}. Nenōtäwi'ani'megu'u a'wanäw īyā' wī'pa'-ginā^{d}tci wī'uta'ag a'' 'k^{lk}. Wä'^{d}tc a'wanā^{d}tc a'sä'māwan ä'sa'ka'a'mawā^{d}tci Me'sa'kamigu'' 'kwäwan ä'kī'sā^{d}tcinanā^{d}tci tātag^{klk}. Īni'megu ä'wäpimī'ke^{d}tcä'wīwā^{d}tci nīgā'nimamī'' 'cī'ag^{klk}. Inagä'megōna' änemi'ā^{d}tcimo'āta Ma'kwipa'na'cā'$^{A'}$. Äyīgi'megu Mä'kwi'sō'' ä'kīpa'ginā^{d}tc a'sä'māwani me'tegō'n ä'nematä'nigini wīgī'yāpegi näma'tä'ani kegime'si'megu wätā'panig u'^{d}tciwäpi tetepi'megu, äyīgi'megu ketā'gana' ä'nema'so'ni^{d}tcini tcīgā'' 'kw ä'pemipagi'' 'senā^{d}tc^{lk}. Kī'ckinenu'swa kīwipa'genāta nenōtā'wi'an^{nlk}. Kī'cäwī^{d}tcin a'' 'ckutäg äyī'gi pa'ginäw āne't$^{A'}$.

Ōni negu'ti papīwi'anemō'' 'ä'a' ä'pāpa'gamā^{d}tci nyä'wi mamī'cī'-'$^{A'}$. Ä'kī'cine'' 'sā^{d}tcin ä'pīti'ganā^{d}tc^{lk}. 'Ō'ni pagiwai'yä'eg ä'wäpipe'kwa'pinā^{d}tci nenōtā'wi'an ä'wäpi'megunana'api'tawā^{d}tc ä'u'kā'-^{d}tcini^{d}tc^{lk}. Me'tam u'^{d}tc ä'u'kwägа'nini^{d}tc^{lk}. Näna'apitawāta Wanitī'$^{A'}$. Tcā'gi kī'api'tawā^{d}tc ō'n ä'ā^{d}tcimo'' 'egu^{d}tci Ma'kwi-pana'' 'cā'ani wī'i'ci'cimā'^{d}tc īni' anemō'' 'ä'a'^{lk}. Negu'ti wätā'panig i'cīgwä'' 'cimäwa pāpagā'ckatä'' 'cimäwa nā'' 'ka wä^{d}tcinäwa'' 'kwänigi näyāpi'megu kutaga'n^{nlk}, nā'ka'^{d}tci wä^{d}tcipagi'ci'monigi näyāpi'-megu, 'ō'ni nā'ka'^{d}tci wä^{d}tcike'sī'yānigi näyāpi'megu: ā'pene'megu i'ci'' 'cimäw$^{wA'}$.

order so they would not fail to remember them. Ceremonial attendants (each) also had special (duties to perform). When they had taken all (the dogs) down they began to butcher them. The number of pieces into which they cut each (dog) was eight, nine including the head.[17] And they began to cook one in a hurry, one designated for those who were blessed and those who had sung (in the ceremony connected with the sacred pack), and the chief singers. Well, the leading relatives for four generations back were all mentioned.[17] That dog stood east (of the fireplace).[19]

And moreover, whenever the ceremonial attendants cooked, some ceremonial attendants went about borrowing kettles and some fetched water and heated it beforehand. And when the butchers had butchered all (the dogs) they began to scrape each one. They used warm water when they cleansed them. And the head ceremonial attendant, a Tō'kān, was ordered to go about cutting sticks[20] so that the things rattled, deer-hoofs, might adhere. Then he had also to make a curved stick, using elm so that the feathers would adhere. Whenever (the ceremonial attendant) was sent he would make it yonder where (he found the wood) and peel it when he had made it sharp at the point. Altogether the number he made was nine. And a Kī'ckō was employed to fetch earth wherever it was in plain view. He took Indian tobacco yonder to cast it so he might obtain the earth. The reason why he carried the tobacco is that he made an offering to Mother-of-all-the-earth as he attacked her with difficulty (?). The head ceremonial attendants began to work right away. That same Young Bear was the one who continued directing them. Also a(nother) member of the Bear gens went about casting tobacco on the poles which stood in the wickiup—the uprights (on the sides)—(beginning) on the east (side and casting tobacco upon) all (going in) a circle; he also started to cast (tobacco) on the sides of the central poles which stood up. John Jones was the one who went about casting Indian tobacco. When he was done he also threw some of (this tobacco) in the fire.

Then one ceremonial attendant clubbed four tiny pups to death. When he had killed them he brought them inside. Then he began to tie Indian tobacco in little bundles of cloth and to tie (this) properly on their feet. First he put (the tobacco) around their necks. Bill Wanatee was the one who tied it properly on them. As soon as he had tied it on all then he was told by Young Bear how he should lay those pups. He placed one flat on its belly facing the east, and another toward the south in the same position, and another toward the west in the same position, and again another toward the north in the same position. He laid them all alike.

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[17] Free rendition.

[19] The meaning is, the kettle in which that dog was, was east of the fireplace.

[20] Botanical name? The inviting sticks are also made of it.

'Ō'ni nīgānimAmī''cī'Agi kī'cinene'ckAtenA'mowād^tc A''ki pī'säyāwAgīnig ä'Anā'cka'i'gäwād^tc A'nā'kAn^n!', 'ō'n A''saiyAn^n!'. Ōn īna' ä'wäpi'megunawA^dtcinō'sA'mowād^tc!'. Kī'ci'āpinA'Amo'wād^tcini mī'cā'm ä'nīpigwā'kwi'ci'māwād^tc ō''ckA'cyä'a' änwäwä'sa'ā'so'-
5 ni^dtci'!'. Ōnime'g äyī'gi negu't ä'nAna'Apinād^tci mīguna'i wāgī'-gwänāw ä'A''ci'tō^dtc!'. Negu't īn ä'wäpipō'kA'kyä^dtc A'kī'gi wī'nemA''soni^dtc īni' änwäwä'sa'ā'so'ni^dtci'!'. Ōn īni mī'guna' īni' ō'ni pApA'ge'kō'i kī'cA'kAtōwā^dtcin ō'ni kī'gänut umī'cāte''-siwen ä'nAna'āgwA'tōwā^dtci Tō'kānawa'īn ōni Kī'cko'a'wa'īn^n!'.
10 Tō'kānA'megu īna' ä''tänigi nī'mitA wäwītepi wī'pe''se'kAgi nī'mi^dtcin^n!', Kī'ckō''A nā''k^A'. Äyīgi'megu Kī''cko'Agi wä^dtcināwA'-'kwänig u'^dtcinaw ä'A''tänigi pī'se'kA'mowād^tc!', 'ō'ni Tō'kānAgi wād^tcike'sī'yānig u'^dtc!, negu't äyī'gi wī'kutīwā'kōn ä'AgitAg^k!'. Ä'tA'swāpyäge'sini^dtci'megu Anemo'a' ī'ni tA''sw ä''ci'tō^dtc!'.

15 'Ō'ni nā''inā'i'megu kī'citcāgipōtā'kwä'wā^dtcini kī'cikwā'ckwinā-'sigä'wā^dtcin ō'ni wī'nA MA'kwipA'nA'cā' A''ckutäg ä'nawA^dtci'A'-'kA'swā^dtci pApAgā'tAgwAn^n!'. Wätā'pAnig u^dtcinaw ä'nAna''Api^dtci tcīgA'ckut ä'kA'nōnā^dtc A'ckutänä''siwAni nā''k Anenägi Täyäpīgwä-'ci'ni^dtcin^n!'. Änetunämu^dtci^dtcā'!':
20 "'Ō' neme''c^u!', A'ckutä'nä'sīw^we!', mA'nA, wī'nA nō'^dtc!', kenīgāni, nō'^dtc!', me'kwänetāgu's!', nō'^dtc!', wī'nīgāni, nō'^dtc!', AtA'maiyAn^n!', no'^dtc!', wä'^dtc A'ckipAgi'senAmōneg^k!', nō'^dtc!', kī'n^nA!', nō'^dtc!', na''ina'!', wī'nA nō'^dtc!', ä'kī'cowānägo'A!', nō'^dtc!', keme'to'sänenīmwāwAg^k!', nō'^dtc!', īnī'yätuge, kī'n^nA!',
25 nō'dtc!', aiyō'ī'yätug^ke!', nō'^dtc!', ä'ke'kA'Amōne'ge'e kī'n^nA!', wī'nA nō'^dtc!', änā'sAmA'piwā^dtc!', nō'^dtc!'. 'Kī'mawi, nō'^dtc!', tA'cinānāgAtawäne'māwAg^k!', nō'^dtc!', wī'Anemi, nō'^dtc!', i'citä'AtA-'Amu'gwä'ig uwī'yāwāw^wl!', nō'^dtc!', nā''kA wī'Anemi'cike'kA'wāg-wä'ig^k!', nō'^dtc!', kī^dtcimanetōnānAn^n!', nō'^dtc!', wī'Anemiwīgä-
30 tä^dtcimu''tawA^dtc!', nō'^dtc!'. Kā'tAgä' ä'penä'wi tA'citätäpe'si'kAn^n!'. Kī'nAnä'i me'ce wī'Anemi'inänemāwAtäni kī'Anemi'inänemāwAg^k!', nō'^dtc!'. Nā''k^A', nō'^dtc!', ä'kwitepä'piyAn^n!', nō'^dtc!', wī'Anemi, nō'^dtc!', pōtā'kwāwAtän^n!', nō'^dtc!', kī^dtcimanetō'nānAg^k!', nō'^dtc!', kī'nA, nō'^dtc!', kī'nīgānitäpe''sinut^A', nō'^dtc!'. Cä''ck!',
35 nō'^dtc!', pemāte''siwen^n!', nō'^dtc!', kī'inänetAma'wāwAg^k!', nō'^dtc!'.'

Then the head ceremonial attendants as soon as they spread fine powdery earth spread a matting (upon this), then a buckskin (on top of the matting). Whereupon they stopped to fumigate them. When they had untied the sacred pack they inserted sticks inside the hoofs (to be used as) rattlers. And also one person tied the large hoof-rattlers properly when he made a curved stick. Then one person began boring a hole in the earth so those rattlers would stand up. And when they had hung those large rattlers and the war-club (on the west pole) then they piled up properly the finery of (any one) celebrating the gens festival, both the goods belonging to Tō'kāns and those belonging to Kī'ckōs.[21] A Tō'kān dancer had to put on (the finery) which was there for a short time whenever he danced, and (similarly) a Kī'ckō. And also as soon as the Kī'ckōs put on (the finery) which was on the south side and the Tō'kāns that which was on the north side, one (ceremonial attendant) began counting the inviting sticks. He made exactly as many as there were pieces of the dogs.

And when they had placed all (the dogs) in the kettles, when they made the water boil, then to be sure Young Bear stopped to burn cedar leaves in the fire. He sat on the east side at the edge of the fire and addressed the Spirit of Fire and He-whose-face-is-in-the-smoke-hole. This verily is how he spoke:

"Oh my grandfather, Spirit of Fire, you, this one, so be it, are first, so be it, remembered, so be it, so that you may be the first to smoke, so be it. The reason why you are first given (the tobacco to smoke), so be it, is that at the time, so be it, when, so be it, (you manitous) came to a decision, so be it, regarding your people, so be it, then it seems you, so be it, were selected here, it seems, so be it, as they sat facing you, so be it. 'You will go, so be it, and watch over them there, so be it, (and observe) what they will continue, so be it, to think about their lives, so be it, and which of our fellow manitous, so be it, they shall continue to name, so be it, (in their worship), so that you may continue to carefully interpret for them, so be it. And do not simply be always satisfied there (with the offerings made you). In whatever way you may desire to bless them, you shall continue to bless them, so be it. And, so be it, to the level of your head,[22] so be it, whatsoever you will continue to boil, so be it, for our fellow manitous, so be it, you, so be it, shall be the first to enjoy, so be it. You shall bless them there, so be it, merely, so be it, with life, so be it.'

[21] The syntax is most perplexing.

[22] The above is a literal translation. The real meaning is unknown.

"Īnī'yätug^{ket}, nō'^{d}tc^{lt}, äne'ke'^{et}, nō^{d}tc^{lt}. 'Nā'ʻkA, wī'nA nō'^{d}tc^{lt}, tcā'g^{klt}, wī'nAnō'^{d}tc^{lt}, umAne'senō'mwāwAn^{nlt}, nō'^{d}tc^{lt}, wī'tA'cinō-ʻkānutA'mowā^{d}tc^{lt}, nō'^{d}tc^{lt}, wī'i'cipwāwi, nō'^{d}tc^{lt}, kägō'ini^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, uwī^{d}tci'ckwe'ʻwāwa'^{lt}, nō'^{d}tc^{lt}.' Īnī'yätug äne'ʻke'e kī^{d}tcima'netowAg^{klt}, nō'^{d}tc^{lt}. Īni^{d}tcā' īnug ä'ci'A'päne'moyāg^{ket}, nō'^{d}tc^{lt}, wī'pe'cigwā^{d}tcimwi'ta'wiyāg^{ket}.

"Kīnai yu' mAn A'ki wāwītAmōnōgän ä'inegi'kwi'tōneg^{klt}, nō'^{d}tc^{lt}, kenä'mowen^{nlt}, nō'^{d}tc^{lt}, wī'pwāwikīwi, nō'^{d}tc^{lt}, nōte'kwātō'wAma-^{d}tc^{lt}, nō'^{d}tc^{lt}, kī^{d}tcimanetowAg^{klt}. Nā'ʻk aiyō'ʻ ä'tAne'cäwä'ʻcinAni pAgi'senA'mawāpi mā'A'n ā'ku'näwAn^{nlt}, nō'^{d}tc^{lt}. Īni^{d}tcā'ʻ ä'cA-ʻpänemonō'kAtōnāg^{ket}, wī'nA nō'^{d}tc^{lt}, wī'pe'cigwā^{d}tcimu'ʻtawäg^{kwet}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}. Ä'nīgāni, nō'^{d}tc^{lt}, nAna'āgwA'tawā^{d}tc^{lt}, nō'^{d}tc^{lt}, nō'^{d}tc^{lt}, utā'ku'nämAn^{nlt}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, MA'ʻkwaiyä's^{At}, nō'^{d}tc^{lt}, ä'mAmā'tomā^{d}tc^{lt}, nō'^{d}tc^{lt}, nepA'cito'eme'nänAg^{klt}, nō'^{d}tc^{lt}, käteminägo'wā^{d}tci'^{lt}, nō'^{d}tc^{lt}, nā'ʻk, wī'nA nō'^{d}tc^{lt}, tänā^{d}tcimägwä-ʻig^{klt}, wī'nA nō'^{d}tc^{lt}, wätā'pAnig^{klt}, nō^{d}tc^{lt}, äpi'nitcin^{nlt}, wī'nA nō'^{d}tc^{lt}, Tcī'gwäwAn^{nlt}, nō'^{d}tc^{lt}, kä'tA'kyäpi'ni^{d}tcin^{nlt}, nō'^{d}tc^{lt}. Ī'ni^{d}tcā'^{l}, wī'nA nō'^{d}tc^{lt}, änenA'mägä^{d}tc utä'ku'nämAn^{nlt}, nō'^{d}tc^{lt}. Ī'tep^{lt}, nō'^{d}tc^{lt}, ä'i'cikegime'ckine^{d}tcä'ʻtawā^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, une'sä'mā-wAn^{nlt}, nō'^{d}tc^{lt}, nō'^{d}tc^{lt}. Nā'ʻk^{At}, wī'nA nō'^{d}tc^{lt}, kīge'cämō'i^{d}tcin utai'yī'An^{nlt}, nō'^{d}tc^{lt}, Anemu'ʻte'sAn^{nlt}, nō'^{d}tc^{lt}, nīpete'ʻsiwAn^{nlt}, nō'^{d}tc^{lt}, ä'tAgwāpō'sA'mawā^{d}tc^{lt}. I'cena'i yō'w ä'keteminawägwe nī'cō'tä'Ag änäne'mägo'^{At}, nō'^{d}tc^{lt}, tA'ʻsōnōg^{klt}, nō'^{d}tc^{lt}, änäne'-mägo'^{At}, ā'ʻcitAm inäneta'mawig^{kut}, nō'^{d}tc^{lt}, netā'ʻkunäm^{mAt}, nō'-^{d}tc^{lt}, nä'ʻk^{At}, wī'nA nō'^{d}tc^{lt}, nekī'ʻcetäm^{mlt}, nō'^{d}tc^{lt}. Ä'tA'sō'kwäpī'-wägwän^{nlt}, nō'^{d}tc^{lt}, ä'ketemi'nawägwe nī'cō'tä'Ag^{klt}. Ī'n ä'ci, wī'nA nō'^{d}tc^{lt}, tcāgime'nAgōw^{wet}. Nene'ʻsämāmA ī'täpe'sinutawäg^{kwet}, nō'^{d}tc^{lt}, negu'ti^{d}tcā'yätuge mī'ʻsōn īn^{nlt}, nō'^{d}tc^{lt}, ä'citcāgöne'kä'ʻ-cināge wī'inänetAma'wiyāge netā'kunä'menān^{nAt}, nō'^{d}tc^{lt}.

"Nā'ʻk^{At}, wī'nA nō'^{d}tc^{lt}, ä'utōgimā'miyāg^{ket}, nō'^{d}tc^{lt}, aiyō'ʻ ä'tA'cipe'tawA'cīyAme^{d}tc^{lt}, nō'^{d}tc^{lt}. Wī'pāwitA'cipīti'gāgwi^{d}tc A'pe'-näwen^{nlt}, nō'^{d}tc^{lt}. Īni ku^{d}tcī' yätug^{ket}, nō'^{d}tc^{lt}, änäne'mägo'^{At}, nō'^{d}tc^{lt}, nepA'cito'emenā'nAg^{klt}, nō'^{d}tc^{lt}, ä'ketemi'nawäg^{kwet}. Nā'kai' yätug^{ket}, nō'^{d}tc^{lt}, wī'pwāwi'Anemitäpwäni^{d}tc ā'co'wimenō-tāne kägō'ʻ ä'tA'cipegi'ckitAmugwänA ugi'māwAn upe'ʻtawān^{nlt}. Pāwipōnotage wīnA'megu nai'yänen^{wlt}, nō'^{d}tc^{lt}, wī'ā'wutAg^{klt}. Īnī'-yätug ä'ciketemi'nawägo'^{At}, nō'^{d}tc^{lt}. Īni^{d}tcā'ʻ ä'cinAtawänetA'-mōnāg^{ket}, nō'^{d}tc^{lt}. Ī'ni^{d}tcā'ʻ wī'nA tA'ʻswi kägō'^{lt}, nō'^{d}tc^{lt}, pyä'-tōwā^{d}tc ā'pe'n^{net}, nō'^{d}tc^{lt}, ä'cinAtawänetA'mowā^{d}tc^{lt}, nō'^{d}tc^{lt}. Īni^{d}tcā'ʻ īnugi nīnā'n^{nAt}, nō'^{d}tc^{lt}, nānanō'ck^{wet}, nō'^{d}tc^{lt}, ä'i'ca'wiyāg ai'yā'kow ä'me'to'sänenī'wiyāg^{ket}, nō'^{d}tc^{lt}, ä'ne'tawi, nō'^{d}tc^{lt}, A'cki'-giyāg^{ket}, nō'^{d}tc^{lt}. Nāpi'wä'nA, nō'^{d}tc^{lt}, kī'n^{nAt}, nō'^{d}tc^{lt}, keke'kä'-

"That, it seems, so be it, is what they said to you, so be it. 'And, so be it, they shall all, so be it, pass the time, so be it, with their wars, so be it, so that, so be it, their foes, so be it, shall be as nought, so be it.' That, it seems, is what your fellow manitous said to you, so be it. That verily today is how we depend upon you, so be it, to uprightly tell us for them.

"Now you were told that your breath, so be it, was made the size of, so be it, this earth so that your fellow manitous will not, so be it, fail to hear your voice.[23] And they (your fellow manitous) have been given this tobacco, so be it, here where you blaze. That verily is how we depend upon you,[24] so be it, to interpret uprightly for them, so be it, so be it. When Bear Hide, so be it, first, so be it, piled up, so be it, properly his tobacco, so be it, he worshipped, so be it, those by whom our old men, so be it, were blessed, so be it, and, so be it, one whom they say, so be it, is in, so be it, the east, so be it, a Thunderer, so be it, who sits fixedly, so be it. That verily, so be it, he extended his tobacco, so be it. Toward that direction, so be it, he opened his hands with tobacco for them, so be it, so be it. And, so be it, he cooked the harvest crop, so be it, with that which he petted, his pet, his dog, making a soup for them, so be it. In as many ways, so be it, as you blessed the twins, so be it, when you took pity upon them in the past, in turn bless me, so be it, for the sake of my tobacco, so be it, and, so be it, my cooked food, so be it. (Bless) as many as sit down in the feast, so be it, in the manner you took pity upon the twins. That, so be it, is what I say to you all. You shall enjoy my tobacco, so be it, (and) verily you will bless all of us who have our hands in (i. e., belong to this) one gens, it seems, so be it, for the sake of our tobacco, so be it.

"And, so be it, we have a chief, so be it, who kindles a fire for us (i. e., has a village of us) here, so be it. (We pray) that disease shall not enter him here, so be it. For that, it seems, so be it, is how you blessed, so be it, our old men, so be it, when you took pity upon them. And, it seems, so be it, whosoever from without shall annoy the chief's fire (i. e., village) in any way shall continue to be unsuccessful. If he does not cease talking against it, he shall instead, so be it, curse himself. That, it seems, is how you took pity upon (our old men), so be it. That verily is what we desire of you, so be it. That verily is what as many as brought anything, so be it, universally, so be it, desire, so be it. Verily to-day, we, so be it, of the last generation, so be it, very blindly, so be it, conduct (this ceremony) because we (each) individually, so be it, are young, so be it. Yet surely, so be it, you, so be it, know, so be it, how (the manitous) blessed, so be it, the twins, so be it. How, verily, may it be, so be it,

[23] The Indian original has a rather different construction syntactically.
[24] The Indian original is plural. Is He-whose-face-is-in-the-smoke-hole (see p. 37) included?

net$^{A^t}$, nō′^{d}tc^{lt}, ä‘ciketeminawāwā′te‘^{et}, nō′^{d}tc^{lt}, nī‘cō‘tä‘a‘^{lt}, nō′^{d}tc^{lt}. Tāni^{d}tcā‘i wī‘i′‘cikeg^{klt}, nō′^{d}tc^{lt}, wī‘pANā^{d}tci′moyAn^{nlt}, nō′^{d}tc^{lt}? Īni^{d}tcā‘‘ ä‘cA‘pänemonō‘kAtōnāg^{ket}, neme′‘c^{ut}, A‘ckutänä‘sīwe, kī′nA nā′‘k aiyō‘i Täyäpīgwä′‘cinAn^{net}. Ī′ni, neme‘co′‘etig^{ket}.”

‘Ō′, ä‘nAna‘āgwA′piwā^{d}tci Kī′‘cko‘Ag^{klt}. Wä′tāpAg u^{d}tc ä‘ne‘tō′-piwā^{d}tc^{lt}, nā′‘kA Tō′‘kānAgi wä^{d}tcipAgi‘ci′monig ä‘ne‘tō′piwā^{d}tci wī‘Anwäwä‘sa′‘ātcig^{klt}. Ai′yā^{d}tcīw^{wAt}, KīwAtō′‘^{At}, YAni Päyä‘^{At}, Cī‘cīgwAnä′‘sA Kī′‘cko‘Ag^{klt}. Tō′‘kānAgi Kä‘kä′‘kwimō‘^{At}, Päme′‘-kā‘it^{At}, KīyAgwāg^{kAt}, Kī′‘ckinenu‘s^{wAt}.

‘Ō′n ä‘kī‘ce′‘swāwā^{d}tci‘ sä‘sä′‘s^{lt}. WA^{d}tcā‘o′wā^{d}tcini mAmī′‘cī-‘Ag^{klt}, “‘Ō′ kī‘sīgA‘wāp^{wAt},” ä′‘inā^{d}tci MA′‘kwipA′nA‘cā‘^{At}. “‘Ō′ kī‘ci‘sīga‘igäyägwe kī‘nana‘Apwi′pwA ‘ä‘mAmī‘ci′‘iyäg^{kwet}, ä‘kī‘ci‘sī-ga‘igäyäg^{ket}, aiyō′‘^{lt}. ‘Au′. ‘Ōni^{d}tcā‘, wī′nA nō′^{d}tc^{lt}, ä‘cimenwī′‘-kānu^{d}tc^{lt}, wī′nAgä‘ nō′^{d}tc^{lt}, ä‘nene‘kä′netAg ume‘to‘sänenī′wiwen^{nlt}, nō′^{d}tc^{lt}, wī′nA nō′^{d}tc^{lt}, Ä‘kīwä‘^{At}, nō′^{d}tc^{lt}, wīnAgä‘ nō′^{d}tc^{lt}, ä‘pA‘-käyä‘kunA′mawā^{d}tc^{lt}, nō′^{d}tc^{lt}, utai′yī‘An^{nlt}, nō′^{d}tc^{lt}, Anemu′‘te‘-sAn^{nlt}, nō′^{d}tc^{lt}, nīpeni‘se′niwAn^{nlt}, nō′^{d}tc^{lt}, ä‘tAgwāpō‘sA′mawā^{d}tc^{lt}, nō′^{d}tc^{lt}. Wīnwā′wA yä′tug^{ket}, nō′^{d}tc^{lt}, wī‘pwāwinAnā′‘ci, nō′^{d}tc^{lt}, wAnī′‘kāne^{d}tc^{lt}, mä‘kwänetätä′nigin uketeminawe‘sī′wenwāw^{wlt}, nō′^{d}tc^{lt}. Nīnā′nAku‘ nä‘ īni wī‘Anemi‘inänemAge^{d}tc^{lt}, nō′^{d}tc^{lt}. ‘Ī‘AnemikA′‘ckowä^{d}tci pemäte‘siwen Anemime‘kwänemiyäg^{ket}. Nā′‘k änänemī′yAme^{d}tci wīnwā′wA Tcī′gwäwAgi nīnā′n äyī′gi negu-ta‘i‘ sōnAgA′pinai^{yet}, nō′^{d}tc^{lt}, nī‘tcītA′pipen^{nAt}, nō′^{d}tc^{lt}, A‘ce′ku‘ ā′gwi wī‘näwī′yägin^{nlt}. Īni yätug änātotAmowā′te‘e neke‘te‘sīme′nānAg^{klt}, nō′^{d}tc^{lt}. ‘Ō′ nī‘cō′nAmeg^{klt}, nō′^{d}tc^{lt}, pyätawAtawā^{d}tcig^{klt}, nō′^{d}tc^{lt}, wänAgAmōne‘kā′guni^{d}tci‘i käteminägowā^{d}tci‘^{lt}, nō′^{d}tc^{lt}. Pā‘ciwīnA ne‘sō′nAmegi pyä^{d}tcinānAgAmutcig^{klt}; pā‘ci′megu, wī′nA nō′^{d}tc^{lt}, nyä-wō′nAmegi pyätawA′tōtcigi nAgA′mōnAn^{nlt}, — pā‘ci′megu mā‘īyä′gA pyä^{d}tcitäpA‘kwinäwAgwig^{klt}. Īni‘ime′g äyī′g ä‘citAgwiwāwītā^{d}tc īnug^{klt}. Ā‘pene^{d}tcā‘ īn ä‘cinAtawäneta′mawā^{d}tc^{lt}, nō′^{d}tc^{lt}, negu′ti wī′nA mī‘sō′n ä‘citAgowä^{d}tc^{lt}, nō′^{d}tc^{lt}, nete‘ckwä‘se‘e′menān^{nAt}, nō′^{d}tc^{lt}. Īni^{d}tcā‘ kīnwā′wānug^{klt}, nō′^{d}tc^{lt}, wī‘u^{d}tci‘se′niyäg^{kwet}, nō′^{d}tc^{lt}. Ä‘nenī′wiyAne wī‘seni′g^{kut}.”

“‘Ō′n ä‘kī‘ci‘se′niyäg^{ket}.”

“‘Au′. Ä‘Apī′yägwini peminAna′‘Apig ä‘nenī′wiyAn^{net}. Īni′nigä‘i kī‘A′‘kA‘sāpw A′‘kAnAn^{nlt}. Kī‘nAto^{d}tcä‘swāpen ā′^{d}tcimet^{At}. Pyä-tenAmawinägena‘i ō′‘ckA‘cyäg^{klt}; nī‘nAtawinā′gäpen^{nAt}. Na‘i,’ Wä‘ckA‘cī′wiyAne Kī‘cko‘ī′wiyAn^{net}, i‘ce′megu i‘cike′nugwän^{nlt}: kī‘wāwāwāgA‘Ama′wipen ātawinägäyägin^{nlt}, nā′‘k ā^{d}tci‘cikuwä′yā-gin^{nlt}. Wīnwāwa mämātomAge^{d}tcigi keke‘käne′māpenA peme‘kā′-wā^{d}tcini kAbō′tw āpe‘e wī‘ckwäwäge′‘siwAg āpe‘^{et}.”

that you will make an error in narrating (our wishes), so be it? That verily is how we depend upon you to act, my grandfather, Spirit of Fire, and you Whose-face-is-here-in-the-smoke-hole. That is all, my grandfathers."

Ho (this) is where the Kī'ckōs sat down comfortably. They sat down separately on the east and the Tō'kāns who were to be rattlers sat down separately on the west. Percy Bear, John Black Cloud, Young Bear, John Bear were the Kī'ckōs. The Tō'kāns were Kekequemo, Frank Push, John Young Bear, John Buffalo.

Then they cooked (one kettle of food) in a hurry. When the ceremonial attendants had cooked it Young Bear said to them, "You will serve it. Ho, as soon as you have served (the food) you who are ceremonial attendants will wait in comfort here, (that is), when you have served (the food). Very well! Now then, so be it, (this) is how Ä'kīwä'A, so be it, has done well, so be it, so be it, in remembering her life, so be it, (and) in dedicating to (the manitous), so be it, her pet, so be it, a dog, so be it, and harvest crop, so be it, which she has cooked together with it, making a soup for them, so be it. They, it seems, so be it, must never, so be it, be forgotten whenever their blessing is remembered, so be it. And they truly will continue to bless even us, so be it. '(The manitou) will continue to promise life if you continue to remember us. And in accordance with the way they, the Thunderers, bless us, we also shall sit down, so be it, somewhere in between the seats, so be it, but yet you will not see us.' That, it seems, is what our old people, so be it, have narrated. And the second, so be it, (dog) those who brought them for (the manitous), so be it, (dedicate it) to those by whom they were given songs (and) by whom they were blessed, so be it. Even indeed the third (dog) those who sang before (we sang declare); even indeed, so be it, the fourth (declare) those who have carried the songs onward—even indeed those whom we have seen ourselves.[25] Those also indeed she (Ä'kīwä'A) named individually and collectively to-day. That verily is what our girl, so be it, desires for them, so be it, alike, and it is how she speaks of this one gens collectively, so be it. That verily is why you will, so be it, eat to-day, so be it. Ye men, eat."

"We have now eaten."

"Very well. Ye men, begin to sit down comfortably wherever you were seated. And you will burn the bones. We shall burn out the one named.[26] Well, hand us the hoofs: we desire to sing. Come, you Ō'ckA'c and you Kī'ckō, it is simply a rule: You must give a whoop for us whenever we repeat our songs, and whenever we sing a little louder. We know that whenever those whom we worship [27] go by they are wont to cry out soon."

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[25] The Indian original is so condensed as to be obscure. I follow Harry Lincoln's rendition, though not without misgivings.

[26] That is the foe. Cf. Fortieth Ann. Rept. Bur. Amer. Ethn., p. 534, line 25.

[27] The Thunderers.

ʻŌ′n ä′kā^{d}tci′pitō^{d}tciʻ Cīʻcī′gwAnäʻs^{Aʻ}; ä′ci′ʻsenig ä′ʻckaiyō^{d}tc^{lʻ}:

Yo ma ni ni ya we;
Wi na ya ka na tti ge wo we na;
A yo ta ta wa ni yo wi na;
Yo wa wi ta mwa yo wi na.

Nīʻcō′nAmeg äyō′^{d}tci nāʻkA′^{d}tc^{lʻ}:

Ta ni we to wi tti wi na?
Ta ni we to wi tti wi na?
We tti mo ka A ki yo wi na;
Ma na we ta li to wi na;
Ta ni we to wi tti?
We tti la ki di mo ki wi na;
Ne i na we ta li ta wi na;
Ta ni we to wi tti wi na?

Neʻsō′nAmeg äyō′^{d}tc^{lʻ}:

A yo wi i ya yo wi ya yo
Wi ya yo wi i ya A wi ye
Wa la no ki we ta di ma ke ne mi ko na ke yo
Wi i ya A wi ye.

Pāʻsig īn ä′ātawAʻAg^{klʻ}:

Da wa no ki we ta di ma te ke mi ko na ke yo
Wi i ya yo wi i ya A wi ye.

Nyäwō′nAmeg ī′n äyō′^{d}tc^{lʻ}.

"'Ō′ni wīʻnīmi′ʻenāg^{keʻ}. Wä′ʻckAʻcī′wiyAne Kīʻckoʻī′wiyAn^{neʻ}, kAkātōneʻku wīʻku′mägwigi nāʻkA′^{d}tci kAkātōneʻku näʻkuwäwA′pitcig ŌʻkAʻci′ʻkwäwAgi Kīʻckoʻi′ʻkwäwAg^{klʻ}. Āmä′g^{kuʻ}. Wīʻku′menāg^{keʻ}. Āgwikuʻ iʻce′megu nīmī′yAgwin^{nlʻ}. Wī′nA mA′ni kīʻcinō′tAgigi pyä^{d}tciʻātotAmu′gwäʻig ä′ci′genig^{klʻ}. Āgwikuʻi mā′mAʻkā^{d}tci wīʻAnī′wegā^{d}tc u′wīyäʻ^{Aʻ}. Pemāteʻsiweni kuʻ aiyō′ʻi tAnātAmu′gwäʻigi wīnwā′wA nīʻcō′täʻAg^{klʻ}. Īni^{d}tcāʻ äʻnänegu′tiyAgwe wīʻnAto^{d}tcäʻckAmāti′ʻsoyAg^{kweʻ}; nāʻkA′^{d}tci meʻcena′ʻmegu Aʻpe′näweni kīmīweʻckAmāti′ʻsopen^{nAʻ}. Īni^{d}tcāʻ āmu^{d}tciʻā′mäyAgw ä′nenī′wiyAn^{neʻ}, kī′nA nā′ʻk i′ʻkwätig^{keʻ}. 'Änwā^{d}tcinōʻkAtA′mugwänA ʻänäne′mini^{d}tci käteminawini^{d}tciʻi manetowaʻi wīʻAnemiketemināgu^{d}tc^{lʻ}, pāʻcimāʻ äʻkeʻkyäwenī′winig^{klʻ}.' Īni^{d}tcāʻ āmiʻiʻcimenwa′wiyAgw Anwā^{d}tcinōʻkA′tawAgwe māʻA′gi Mäʻkwi′ʻsutcigi mämīʻcAmawAgwig^{klʻ}. Āgwikuʻi kutA′g inātotAmowā′teʻe keʻteʻsīme′nänAg^{klʻ}. Āʻpene′megu inā^{d}tcimu′gwäʻig^{klʻ}. Īni^{d}tcāʻi nī′nänugi wä′^{d}tci nawA^{d}tciwāwīyāwäyān^{nlʻ}, tcā′g änāgōme′nAgōw^{weʻ}, ä′nenī′wiyAn^{neʻ}, i′ʻkwätig^{keʻ}."

ʻŌ′ni Tō′ʻkānAgi wä^{d}tcināwA′ʻkwänig ä′ināʻsAmegāwā^{d}tc^{lʻ}. Äʻmaʻ-kAtäwāʻkunowā^{d}tci′megu; äyōwā^{d}tc uwäʻcī′ʻōnwāwi Tō′ʻkānAgi keʻkAʻcäwi′megu nā′ʻk Aʻʻki mäʻkAtäwāwAginig^{klʻ}. ʻŌ′ni nā′ʻkA

Then John Bear started a song. This is how the first one sung goes:

Yo, this is my body;
He, ya ka na, a Thunderer, he;
Here, ta ta wa ni, yo, he;
Yo, he says it plainly, yo, he.

And (this is) the second (song) he used:

Where does his voice come from?
Where does his voice come from?
From the east, yo, is he;
This is he who is from (there);
Where does his voice come from?
From the west is he;
Even that is he who is from (there);
Where does his voice come from?

The third (song) he used (is):

Here, wi i ya yo wi i ya yo
Wi i ya yo wi i ya A wi ye
The Easterners, I shall speak of, my feathers there, yo
Wi i ya A wi ye.

The other half when it is repeated (is):

The Southerners; you will speak of your feathers, there, yo
Wi i ya yo wi i ya A wi ye.

The fourth (song) he used was the same.

"Now we shall have you dance. You, Ō'ckA'c, and you, Kī'ckō, advise those whom you invited (to dance) and advise the Ō'ckA'c and Kī'ckō women who sit as hummers. Be prompt. We are not merely dancing. Those who indeed have heard this must have told in the past how it was. No one of necessity must excel in dancing. They, the twins (who were blessed), must have spoken of (obtaining) life here. So each one of us shall get rid of (disease) from ourselves; and we shall finally remove disease from ourselves by our feet (i. e., by dancing). Therefore you men and you women should contrive to be active (in dancing). 'Whosoever is willing to do so will continue to be blessed by the manitous in the same way they blessed me, even to old age.' [28] Therefore if we who serve as ceremonial attendant for these members of the Bear gens do so willingly for them, we would do well. Our old people did not speak differently of this. They must have spoken alike. Verily that is why to-day I stop to make a brief speech, all to whom I am related, men and women."

Then the Tō'kāns danced facing the south. They painted themselves black; the Tō'kāns used their paint, ashes and black earth. And the Kī'ckōs painted themselves with white paint; they danced

[28] Said by one of the twins. The Indian text is very corrupt and has been emended to the best of my ability.

Kī'ʻckoʻAgi wâpī'wenAniʻ cäcowāʻkuno'wāᵈtcinⁿˡᵏ; wäᵈtcikeʻsī'yānig ināʻsame'gäwAgᵏˡᵏ. Wīnwā'wA wāwātāʻsame'gäwAgᵏˡᵏ. Tcāgi'megu kägōʻi kege'gäwAgi meʻtäʻaʻi nā'ʻk A'ʻtciʻAnⁿˡᵏ, āne't AʻcāʻtīʻAnⁿˡᵏ. ʻŌ'ni nīgānegātcigi nīgānimAmī'ʻciʻAgᵏˡᵏ. Tō'ʻkāna papA'ge'kōʻ ō'ni Kī'ʻckōʻA wâgīgwä'nawānⁿˡᵏ. Īni'gi wī'n aiyāʻcoʻkA'megu kegegäwAgi wâgigwä'nawāni nā'ʻkA papA'ge'kōʻ äʻnīmīʻwAʻAgᵏˡᵏ.

Nā'ʻkA MAʻkwipA'nAʻcāʻ ä'ʻckaiyōᵈtc äʻci'ʻsenigᵏˡᵏ:

Ne na i na wi ya wi na.

ʻŌ'n äʻāta'wAʻAgᵏˡᵏ:

Yo ma ni A ki ye wi na;
E ne ge na ma ne wi na ne ma twe ma twe ni na.

Pāʻsig īn äʻātawAʻAgᵏˡᵏ:

Yo ma ni ke gi ye wi na;
E ne ge na ma ne wi na nema twe ma twe ki na.

Ō'n ā'neʻkōᵈtcᵏˡᵏ:

Ki na ke ni i ki na ke ni i ko no ki na;
I ni me ko e da le ne wo we ki.

Ō'ni neʻsō'nAmegᵏˡᵏ:

Wa wo tti ni ya we;
Wa wo tti ni ya we;
Wi ya A wi ye go;
Wa li ma ne to A;
Wa li ma ne to A, wa.

Pāʻsig īnⁿˡᵏ:

Wa wo tti ki ya we.

Äʻātawa'ʻAmegᵏˡᵏ:

Yo ka ma tti ge e;
Yo ka ma tti ge e.

ʻŌ'ni nyäwō'nAmegi nā'ʻk äyō'ᵈtcᵏˡᵏ:

O wi ya wi no;
Ni na wa li ma ne to wi ta ni na.

Pāʻsi'gᵏˡᵏ:

O wi ya wi no ki na;
O wi ya wi no ki na;
Yo ka ma ne to wi ta kina.

Īn äʻkwinägäwāᵈtcᵏˡᵏ. ÄʻnäyāpAʻkA'tōwaᵈtci kegegāwāᵈtcini nīgāninī'mitcigᵏˡᵏ. Nenōtäwiʻani'megu īnaʻ AnemipAgiʻse'näwAgi wäᵈtcipAʻkunAmo'wāᵈtcinⁿˡᵏ. Nā'ʻk änwäwäʻsaʻāʻso'niᵈtciʻ äʻnemA'ʻsoniᵈtc äyīgi'megu īnaʻ AnemipAgiʻse'näwAg āʻku'näwAnⁿˡᵏ. Īnaʻmegu peʻkwägwAʻso'niwAni tA'ʻswi wīʻā'wāwāᵈtcᵏˡᵏ.

facing the north. They (the Tō'kāns and Kī'ckōs) danced opposite (each other). All danced holding something, bows or lacrosse sticks, and some with arrowheads. And the head ceremonial attendants were the head dancers. The Tō'kān (had) a war club and the Kī'ckō a curved stick. These alternately danced with the curved stick and the war club when a dance was given.

And Young Bear started a song. The first one he used goes:

Ne na i na wi ya wi na.

Then he gave the second verse:

Yo, this earth, to be sure;
E ne ge na ma ne I hear to be sure. I.

He then repeated the second half:

Yo, this sky, to be sure;
E ne ge na ma ne to be sure I hear, you.

And the next in order was:

You ke ni i you ke ni i ko no you;
That is how they depend upon you.

And the third (song was):

Whence is my body;
Whence is my body;
Wi ya A wi wi ye go
The little white manitou;
The little white manitou, wa.

The other half was the same:

Whence is your body.

The second verse was given:

Yo ka ma a Thunderer;
Yo ka ma a Thunderer.

And the fourth song he used was:

His body, he;
I, he who is a white manitou, I.

The other half is:

His body, he, you;
His body, he, you;
Yo ka he who is a white manitou, you.

That was as far as they sang. The head dancers hung back the things with which they had been dancing in their original places. They continued to cast Indian tobacco at the spot from where they pulled them. And they also continued to cast tobacco at the spot where the rattles [29] stood. As much as they would use was piled up there.

[29] The hoofs.

Ōni'megu nā'ᶜk ä'ᶜnanā'tu'cä^{d}tci Ma'ᶜkwipa'na'cā'ᶜa wī'kī'ce'-'soni^{d}tci wī'ᶜmamānetī'ᶜiwe^{d}tcin^{nk}. Nänaᶜe'ᶜswāta Tō'kāna'megu Wī'ᶜciga'ᶜkyä'ᶜcka'g^{kA}. "'Ō' kī'ᶜce'ᶜsōwa." "Ōni^{d}tcā'ᶜmegu wī'sī'ga'-wa^{d}tc^{k}." "'Au'." Ä'awi'ᶜiwä^{d}tci kīwime'tegwināganan īna'ᶜmegu pyätō'we^{d}tcin^{nk}. Kegipa'setemegōn ä'ᶜwäpi'sīga'ᶜigä^{d}tc^{k}. Wätā'-panig u^{d}tcinaw a'ci^{d}tci'megu a'ᶜckwā'tämeg^{kk}. Kī'ci'sī'ᶜigä^{d}tci kutwā'ᶜcigagä' anāga'an aiyōw^{wA}. 'Ō'ni tetepināwagāme tetepina' ä'ᶜa'tō^{d}tc^{k}. Kī'ᶜcäwī^{d}tc ō'n^{nk}: "Kīnamegōni kī'wī'kuwe iyō u^{d}tcinawe kī^{d}tci'ō'ᶜcka'cagi kī'wī'kumāwag^{kk}. Ma'na Tcā'gi Kemōtōgimāw aiyō' u^{d}tci'nawe wī'wī'ᶜkumäw uwī^{d}tcikī'ᶜcko'a'^{k}. 'Ō' kīnwā'wa wī'nāni kī'wāwātā'sa'mapipw uwī'ᶜc^{k}." 'Ō'ni näne'sw ä'wī'ku'wäwā^{d}tc^{k}. Kī'ᶜcko'agi wī'kumetcigi Wānit'^{At}, Pemipa'eg^{kwA}, Wâ'kai'yā'^{At}. 'Ō'ni Tō'ᶜkānag Äpī'^{At}, Nōte'nō'kä'^{At}, Wī'ciga'k^{yA}, uwī'ci wī'ᶜsenit^{At}, Sä'säginō'kwä'^{At}. "Ī'ni. 'Ōni^{d}tcā'ᶜmegu a'pi-wag^{kk}."

Kwāgō'ōtag ä'ᶜigu^{d}tc^{k}: "Wä^{d}tcipagi'ᶜcimugi ku'^{d}tci kī'inā'sa'-migāpa kī'cetunä'moyān^{net}." "Ī'ni." "'Ō' i'ce'megu wī'mani-'e'tīyägw i'ᶜcigenw ä'māmānetī'ä'ig^{kk}. Ī'n ä'utōtämetī'ī'yagwin^{nk}, wä'^{d}tc uwī^{d}tcī'ckwe'etīyag^{kwet}. Āgwigä' kīnā'n^{nAt}: wī'na kī'cā-'kunamugwä'igi kāteminawātcigi nepa'cito'eme'nāna'^{k}. Pe'ki^{d}tcā'-'megu kī'ku^{d}tcawipwa wī'kegene'siyäg^{kwet}. Kāta'megu nänawä-netī'ᶜkäg^{kut}. Īni ku^{d}tci'megu āmi'ca'wiyäg^{kwet}: ä'kwinätamō'wäg-wäni me'cigatwi māmāne'etī'ᶜi'kägo'a'megu wī'pane'si'e'tīyäg^{kwet}. Īni^{d}tcā' kwīye'n ä'cimenwī'ᶜkānu^{d}tc ä'me'kwä'nemā^{d}tci tā'ta'gwi keme'co'e'nāna'i Tcī'gwäwa'i wī'na Ma'ᶜkwaiyä's ä'pa'käyā'kuna'-mawā^{d}tc utā'ku'nämanⁿ^{k}—tā'tagwi keteminägu'gwä'igi neke'te'-sīmenānag^{kk}—nā'ᶜk u'taiyän anemo'an ä'me'kwä'nemā^{d}tci', nīpete'-sī'wāpōw ä'tagwāpō'sa'mawā^{d}tc^{k}. Īni^{d}tcā'ᶜ īnugi wīna^{d}tcā'ᶜmegu ä'wäpyä'genig ume'to'sänenī'wiwen ä'pāwinīgāni, nō'^{d}tc^{k}, ke'känet-amā'ti'su^{d}tc^{k}. 'I'ce'na' inä'nemig ä'ketemi'nawägwe kätemina'-wägwigi 'inä'nemig^{kut}. Nī'nānug ai'yā'kow ä'ketemägime'to'sä-neniwiyāg^{ket}, mō'tci'megu ne'gutenw ä'ᶜwâpag ä'pwāwike'kānetA-māti'ᶜsoyāg^{ket}. Nā'ka'^{d}tci peme'kai'yägwini pāwipemi'cä'cketu-näwa'ᶜsegini ketenänetāgu'sipw ā'pe'^{et}. Nā'ᶜka ma'kwā^{d}tc āmi'-cimīwā'seta'wiyāg a'pe'näwen^{nk}.' Tō'kānani^{d}tcā'i mäyāwi'mā^{d}tcin ä'ta'swi'ᶜāni^{d}tc utawäpe'mwāwa'^{k}. Kī'cko'ani nā'ᶜk ā'pene^{d}tcā'

And again Young Bear asked whether (any food) would be done so a contest might be held. (The ceremonial attendant was) a Tō'kān, John Jones. "Ho, it is done." "Then you may serve it." "Very well." Then he borrowed wooden bowls which had been brought there. He began serving (the food) while it was hot. (The first bowl) was toward the east, near the door. By the time he completed serving (the food) he used six bowls. And he placed them in a circle, (each bowl) opposite (another). As soon as he was done (he was told by Young Bear): "You shall go about inviting from here, inviting your fellow Ō'ckA'ces. This Jack Bullard shall (go about) from here inviting his fellow Kī'ckōs. You (John Jones and Jack Bullard) will sit opposite each other facing the (dog's) head." And they each invited three. The Kī'ckōs who were invited were Wanatee, Sam Slick, and Wakaiya. And the Tō'kāns, Harvey Lasley, Sam Peters, John Jones who ate the head, and Sä'säginō'kwä'A (a woman invited by John Jones). "It is all. Verily they are now seated."

The crier was told, "You must yet stand facing the west as soon as I have finished speaking." "Very well." "Ho, it is merely a rule that you should take (the food) from each other when a contest is held. The reason why we are rivals to each other is that our families are arranged that way.[30] And we did not (invent this): those who blessed our old men must have made the ruling. You must try very hard to be quick. Do not spare each other. For this is what you should contrive to do: whenever you see the end of the war you should have a contest with each other so as to give each other glory. That verily is exactly how Bear Hide has done well in remembering our grandfathers the Thunderers collectively in dedicating his tobacco to him—they must have blessed our old people together—and his pet, his dog, when he remembered them, and (in dedicating) a soup of the harvest crop which he cooked together (with his dog) for them. Verily they must have blessed him with life. So to-day his life is just beginning, for he did not, so be it, know what (was going to happen to) himself in the future. 'Simply bless me in the way you blessed those upon whom you took pity. We, of the last generation, to-day live wretchedly as we do not know even what a single day (may bring to) ourselves. And whenever you go by you have usually the reputation of not simply blowing with your mouths.[30a] And you must quietly contrive to blow away disease from us.'[31] Verily a Tō'kān (Thunderer) is the one whom he first asked (for a blessing) and as many followers as he

[30] That is, some of each family are Tō'kāns and some are Kī'ckōs.

[30a] Free rendition.

[31] Said by Bear Hide.

änā^{d}tc^{lt}. Mō'tci'megu ä'tA'swägōpī'tAmāge nemAmātomōnenān änegi'kuwä^{d}tc^{lt}, nō'^{d}tc^{lt}."

'Ō'n ä'kwägō''ōtAgi Wī''cigA'k$^{yA^t}$. Nyäwe'nw ä'nowä^{d}tc^{lt} "Wau', wau', wau', wau'." MA'ni'āpi Kī''cko'Ag ä'mānome^{d}tc^{lt}. Me'cemegōna'i Tō'kā'niwit ä'mawi'nA'kyä^{d}tc^{lt}. MāwA'^{d}tci māno'gämutān ä'mawikā'sīne'kä'cig ägō^{d}tci'ni^{d}tci'i mīgu'na'i nā''kA pApA'ge'kō' änwäwä'sa'ā'so'ni^{d}tci' äyī'g^{klt}. Ä'pemiwine^{d}tcäg ä'A'cAtAg īn^{nlt}. Ōn īni'ni' cīgwAtAmo'wā^{d}tcin ā'A'kA'sAmeg A''ckutäg īni'n A''kAnAn^{nlt}. 'Ō'ni nā''kA kī'ce'su^{d}tci nīgānA''kA'sut ukī''pā'kwän u'wīnen^{wlt}, ä''ine^{d}tci nīgānimAmī'cī'A Tō''kān$^{nA^t}$, "Kī'A'cA'māwAgi mämātomA'ge^{d}tcig^{klt}, nemīguneme'nānAg^{klt}, nā'kA'^{d}tc īni'g ō''cKA'cyäg^{klt}, nā''k ī'ni pApA'ge'kō'^{lt}." Kī'citcāgipe'cepīnAg ä'ckwī'sa''ā^{d}tcin uwīneno'An^{nlt}. 'Ō'n īna''megu ä'ne'mA'su^{d}tci wī'nA Wī'cigA'ky ä'nowä^{d}tc^{lt}, "Īnu'g^{klt}, nō'^{d}tc^{lt}, mA'n^{nlt}, wī'nA nō'^{d}tc^{lt}, kī'citcāgA'tAmAg^{kwet}, nō'^{d}tc^{lt}, nīnAgä', nō'^{d}tc^{lt}, āmine'ckā'gwiyān^{nlt}, nō'^{d}tc^{lt}, pā''c^{lt}, wī'nA nō'^{d}tc^{lt}, ä'ke'kyäweniwig^{klt}, nō'^{d}tc^{lt}. TA''sōnōg^{klt}, nō'^{d}tc^{lt}, änänemägo'$^{A^t}$, nō'^{d}tc^{lt}, āmine'ckāgwiyān^{nlt}, nō'^{d}tc^{lt}; wi'Atā'pAtAmōnAgōw^{wet}, nō'^{d}tc^{lt}; nā''k$^{A^t}$, wī'nA nō'^{d}tc^{lt}, me'cigA't^{wlt}, nō'^{d}tc^{lt}, täpA'kwi, nō'^{d}tc^{lt}, nätAmān^{net}—, nō'^{d}tc^{lt}, nīnAgä', nō'^{d}tc^{lt}, āmi'cinawä'ckā'gwiyān^{nlt}, nō'^{d}tc^{lt}, nā'k$^{A^t}$, nō'^{d}tc^{lt}, wāwā'^{d}tci, nō'^{d}tc^{lt}, pemu'tīyān^{nlt}, nō'^{d}tc^{lt}, nī^{d}tcī'ckwe'$^{A^t}$, nō'^{d}tc^{lt}, āmi'ci, nō'^{d}tc^{lt}, pe'cku'nawi^{d}tc^{lt}, nō'^{d}tc^{lt} " Ī'ni wī'n ä'nowä^{d}tc^{lt}.

Ōni'megu ä'kA'nawi^{d}tci MA'kwipAnA'cā''$^{A^t}$: "Na'i', mAmī'cī''etig^{ket}, wī'cigutepä'cimägwänA nīgānA''kA'sut īyā''megu wä'tāpAg u'^{d}tci kī''A'tōpw īna''^{lt}. Kī'cA'tōg^{ket}, na'i, Pemipa'eg^{kwet}, kepA'kimenepenān uwī''c^{lt}. Kī'wâpA'tA wī'tA'sō'kAmo'wAnän ä'mA'wäwi''soyAne tātA'g^{klt}." 'Ō'ni me'cemegōna'i wīnA'megu ä'wâwâ'pAmā^{d}tci wī'kumā^{d}tci'^{lt}. "Īnigä'megōna'i wī'sīga'i'gäyäg^{kwet}, mAmī'cī''etig^{ket}." "'Au'," ä'ī'yowā^{d}tc ä'wäpi'sīga'sīga'i'gäwā^{d}tc^{lt}. Wätāpanigi'megu A'ckiwäpi'u^{d}tciwäpi'sīga'i'gäwAg^{klt}. Neguti'megu īnA' sīgA'AgA me'sīgwāpōw^{wlt}. Ā'netäni' cä''ck ä'awA'tōwä^{d}tci me'tegwi''Anā'gā'An^{nlt}. Kī'citcāgi'sīga'igä'wā^{d}tcin^{nlt}, īni "NawA'^{d}tcina'ipyätenAmawināg änwäwä'sa'Age^{d}tcig^{klt}." 'Ō'n ä'nawA^{d}tcipyätenAmā'gäwā^{d}tci nīgānimAmī'cī'Ag^{klt}. Kī'cipyätenāgäwā^{d}tcip īn ōni tAgā'w ä'nawA^{d}tci'ā'^{d}tcimu^{d}tci nā''kA wī'nA MA'kwipAnA'cā' īna''i tä'cinAna''owāt$^{A^t}$: "Na'i', nekī'ciku'', nō'^{d}tc^{lt}, wītAmawāpen$^{nA^t}$, nō'^{d}tc^{lt}, aiyō'', wī'nA nō'^{d}tc^{lt}, tänā^{d}tcimäwenī'witcigi wī'Anemi, nō'^{d}tc^{lt}, wīgä^{d}tci'ā^{d}tcimwi''tōnAgwe, nō'^{d}tc^{lt}, wī'nA^{d}tcā', nō'^{d}tc^{lt}, mA'n

(the Thunderer) has.[32] And he said the same to a Kī'ckō Thunderer. He even included as many of us as are here at our worship,[33] so be it." [34]

Then John Jones cried out at the top of his voice. Four times he cried, "Wau', wau', wau', wau'." The Kī'ckōs were deprived of (their bowls) as they were beaten. Any one who was a Tō'kān went to seize (the bowls). The one who especially beat (his opponent) then went and wiped his hands on the feathers which were hanging and the war club, and also the things rattled. As his hands were greasy he fed them (symbolically). And the bones which were left over (by the eaters) were burned in the fire. And then as soon as the little lumps and the fat of the first (dog) singed were cooked the head ceremonial attendant, a Tō'kān, was told, "You will feed our feathers which we worship and the hoofs, and the war club." As soon as he had felt his little pieces of fat all over which he saved by pulling from (the dog meat)[35] then he, John Jones, stood up and addressed (the pieces of fat), saying, "To-day, so be it, when we have eaten all, so be it, this, so be it, I indeed, so be it, should contrive to be (blessed), so be it, even, so be it, with old age, so be it. In as many ways as you blessed them (the twins), so be it, I should contrive to be also (blessed), so be it, so I shall pick up and eat (this fat) for you, so be it; and, so be it, if I see war, so be it, I, so be it, should contrive to be thereby so (blessed), so be it, and if I (and another) shoot at each other, so be it, my foe, so be it, shall contrive, so be it, to miss me, so be it." That is what he said.

Then Young Bear spoke: "Come, ceremonial attendants, you will place the head and legs [36] of the first (dog) singed (in a kettle) there, at the east end (of the summer house). Now, Sam Slick, when it is placed (there) we grant you the head. You may look into how many of the Wolf gens you may wish (to invite to share it with you)." Then he (Sam Slick) looked at each one of those whom he invited. "Now at any time you may serve (the food), ceremonial attendants." "Very well," they said among themselves and began to serve (the food). They first began serving (the food) beginning at the east end (of the summer house). There was one (ceremonial attendant) who served the corn sirup. Some then merely brought the wooden bowls. When they had dished out all (the food the head ceremonial attendants were told), "Well, you had better hand us the things which we rattle." And the head ceremonial attendants stopped to hand them. As soon as they had handed them, it is said, then Young Bear stopped to speak a little once more, who was the director

[32] The syntax of the Indian original is peculiar.
[33] Literally, "His voice was the size of as many of us as sit down to our worship."
[34] This whole speech was given by Young Bear.
[35] The English translation is a little uncertain.
[36] The Indian original is not entirely clear to me. I follow Harry Lincoln's English paraphrase without being able to control it.

A'ckutä'nä'sīw$^{wA'}$, nō'^{d}tc$^{l'}$, nā'k$^{A'}$, nō'^{d}tc$^{l'}$, aiyō'$^{'}$ A'nenägi Täyäpī'gwä'cig$^{kA'}$, nō^{d}tc$^{l'}$? Wīnwā'w^{A}^{d}tcā', nō'^{d}tc$^{l'}$, nenīgāni-'^{A}tamä'$^{'}$āpen$^{nA'}$, nō'^{d}tc$^{l'}$, me'kwäne'^{d}tcigä^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, M^{A}'-kwaiyä's$^{A'}$, nō'^{d}tc$^{l'}$. Cä'ck$^{l'}$, nō'^{d}tc$^{l'}$, änemi'cina'i'genig$^{kl'}$, nō'^{d}tc$^{l'}$, ä'i'cin^{A}tawänet^{A}'mawā^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, kätemināgā'ni^{d}tci'$^{l'}$, nō'^{d}tc$^{l'}$. Īni^{d}tcā'$^{'}$ īnug īni^{d}tcā'i wī'u^{d}tci'seniyäg$^{kwe'}$, ine'nītige kīnwāw^{A}' nā'k i'kwätig$^{ke'}$. Na'i', wī'wäpinägäy^{Ag}$^{kwe'}$."

Ā'gw aiyōtā'tägini mā'm^{A}'kā^{d}tci pe'pigwä'ck$^{w'}$. Īni'megu i'ciwäpinägäw^{Ag} ä'pemikā^{d}tci'pitō^{d}tci' Cī'cī'gw^{A}nä's$^{A'}$. Ä'ckaiyō^{d}tc ä'ci'nägä^{d}tcī':

Wi wa na ki no wi wa na ki no wi i no wi wa na ki no;
Ne ke ke ne me ko ki yo ma ne to A ke wi no;
Wi wa na ki no.

Pā'si'g īn$^{nl'}$:

Wi la se gi no i li;
Na ka tta o ni ke ke ke ne me ko ki;
Yo ko ttige A ke;
Wi no wi la se gi no.

Nī'cō'n^{A}megi nā'k äyō'^{d}tc$^{l'}$:

Ni no ni na ni na;
Ka ki yo sa ta ma ne ka ki yo sa ta ma ne
Ma ni yo A ki ye;
Ni no ni na.

Pā'sig ī'n$^{nl'}$:

Ki no ki na ki na;
Ka ki wi sa ta ma ne ka ki wi sa ta ma ne
Ma ni yo ki de gi;
Kina ki no.

Ne'sō'n^{A}megi nā'k^{A}'^{d}tc$^{l'}$:

A wi i yo wi i ya A wi i ya
Ta la ne ta mi sa ta A wi ya
Ne te ko ki ma ne to ka
Wi ye A wi i ya wi i
Le ma gi.

Näyāpi'megu' cegä'e 'ātaw^{A}'$^{'}$ātäg$^{ke'}$.
Kut^{A}'g$^{kl'}$:

De ga me ga mi sa ta A wi ye
Ke te ko ki ma ne to ka
Wi ye A wi i ye.

Kut^{A}gi nā'k^{A} nyäwō'n^{A}meg$^{kl'}$:

Te la si le mi so wi na;
Ma ni ni ya we we na;
Ma na ki le mi so wi na;
Ma na ki le mi so wi na.

there: "Well, we already indeed, so be it, have told, so be it, those who are said to be here, so be it, to continue, so be it, to carefully interpret for us, so be it, verily, so be it, this Spirit of Fire, so be it, and, so be it, He-whose-face-is-directed-downward-in-the-smoke-hole here, so be it. We first give them, so be it, a smoke, so be it, so be it, as Bear Hide, so be it, first, so be it, first thought of them, so be it. Only, so be it, what is proper, so be it, does he desire from, so be it, those who bestow blessings, so be it. That is indeed why you will eat today, O men and you women. Well, we shall begin singing."

The flute most certainly was not used. That is how they began to sing when John Bear started a song. (This) is how he sang the first (song) he used:

Get up, get up, get up;
The little manitous know me, yo, to be sure;
Get up.

The other half (is):

You must rise to your feet, it is said;
And then they know you;
Yo, indeed the Thunderers;
You must rise to your feet.

And the second (song) he used (was):

I, I, I;
If I walk about, if I walk about
This earth, yo;
I, I.

The other half is:

You, you, you;
If you run about, if you run about
This sky, yo;
You, you, you.

And the third (song):

A wi i yo wi i ya A wi i ya
Ta la ne ta mi sa ta A wi ya
They call me a wretched manitou
Wi ye A wi i ya wi i ya wi i
The side of a tree (?).

When it is repeated it is exactly the same.

Another (song was):

De ga me ga mi sa ta A wi ye
They call you a wretched manitou
Wi ye A wi i ye.

And another, the fourth (was):

Te la se le mi so he;
This is my body, he;
Ma na ki le mi so he;
Ma na ki le mi so he.

Pā'sig īn^{nk}:

Le me ki le ni so wi na;
Yo ma ni ki ya we wi na;
Ki de gi le mi so wi na;
Ki de gi le mi so wi na.

Nyānanō'nameg īn īnigä'megu ä'ku'wä'seg ä'''ci'seg^{kk}:

Wa wi ta wi ni ya we
E i wa ta wa ka mi ke
Ta i ta ne to no ki yo ne ta we le ma ke.

Pā'sig īn^{nk}:

Wa wi ta we ki ya wi e wa wi ta we;
Ki de ge le mi ta ne to no ki yo ke ta we le na ke.

"Īniyāpi'megu ä'kī'cinā'gäyāg ī'ni nā'''kA wī'nAtawinīmi'''enāg^{ket}. Kī'cinīmi'enägäni wī'nAtawiwāwī'seniyAg^{kwet}." Näyāpi'megu wī'nānin äyō'wā^{d}tcin ä'nīmiwA'A'mowā^{d}tc^{k}. 'Ō'n ä'kī'cinī'miwā^{d}tc ä'näyāpinemA'nāwā^{d}tc änwäwä'sa'ā'so'ni^{d}tci'''^{k}. A'penä^{d}tci'megu īna'i pā'pīwe'näwAgi nenōtä'wi'An^{nk}. Ī'n ä'ca'wiwā^{d}tc ā'pe'^{et}.

'Ō'n ä'nawA^{d}tcikA'nakA'nawi^{d}tci MA'kwipAnA'cā'A kī'cine'senwinīmiwA'A'mowā^{d}tc^{k}. Änowä^{d}tci^{d}tcā' ä'A'cki'meguwäpā'^{d}tcimu^{d}tc^{k}: "Na'i', kekī'sā^{d}tcimegōpw änō'kānA'ge^{d}tcig ä'peminAto'menāgw äyä'cikägō'itA'cī'kAmāti'''soyägw ä'nenī'wiyAne kīnwā'wA nā'kA'^{d}tc i'''kwätig^{ket}." Ō'n ä'nA'kutA'mawā^{d}tc^{k}, "'Au'," ä'ī'yowā^{d}tc^{k}. "Ī'wänä'''igwän^{nk}, nō'^{d}tc^{k}, kīnā'nānugi wī'pīnō'''ci, nō'^{d}tc^{k}, me'kA'mugwän^{nAt}, nō'^{d}tc^{k}, aiyā'ko'wi kīnā'n^{nAt}, nō'^{d}tc^{k}, ä'ne'tawi'A'cki'giyAg^{kwet}, nō'^{d}tc^{k}, ä'pōnī'kAmā'gäyAg^{kwet}, nō'^{d}tc^{k}. Keme'come'senān^{nAt}, nō'^{d}tc^{k}, A'ckutä'nä'sīw^{wAt}, nō'^{d}tc^{k}, ä'cīgwike'cäwä'cig^{kk}, nō'^{d}tc^{k}, ä'pōni, nō'^{d}tc^{k}, mA'kAtä'wīyAg^{kwet}, nō'^{d}tc^{k}. WīnA^{d}tcā' yätug^{ket}, nō'^{d}tc^{k}, A'''pemeg^{kk}, nō'^{d}tc^{k}, äwi'tA Ke'tcima'netōw^{wAt}, nō'^{d}tc^{k}, wī'nA tcāg^{kk}, wī'nA nō'^{d}tc^{k}, kägō' kī'''ci'tōt^{At}, nō'^{d}tc^{k}, kAbōtwe'yätug^{ket}, nō'^{d}tc^{k}, ä'mīnawitä'ä'te'^{et}, nō'^{d}tc^{k}. "Wänai'yä'Apa nī'ke'tci, nō'^{d}tc^{k}, mī'tAmi'megu'A'pAnig^{kk}, nō'^{d}tc^{k}, nā'''inā'^{k}, nō'^{d}tc^{k}, ä'pyänutAmu'gwä'ig^{kk}, nō'^{d}tc^{k}, uketemāge'sī'wenwāw^{wk}, nō'^{d}tc^{k}. Tcāgiyu', nō'^{d}tc^{k}, wī'inAtä'mowAg^{kk}, "awitai'yä'Apa mane'towi'sA kī'ci'ī'wägwän^{nAt}, nō'^{d}tc^{k}; awi'tA', nō'^{d}tc^{k}, mane'towi's^{At}, nō'^{d}tc^{k}. Nānō'^{d}tci'sāgi'petug^{ket}, nō'^{d}tc^{k}." I'n^{nk}, nō'^{d}tc^{k}, wī'ino'wäwā^{d}tc^{k}, nō'^{d}tc^{k}.' NīnA^{d}tcā'megōn^{nk}, nō'^{d}tc^{k}, nī'tA'ci'megōg^{kk}, nō'^{d}tc^{k}. Nīnaiyu'gä'^{k}, nō'^{d}tc^{k}, ke'''ten^{nAt}, nō'^{d}tc^{k}, nekī'ci, nō'^{d}tc^{k}, māmā^{d}tci'''āwAg^{kk}, nō'^{d}tc^{k}.'

"Īnina'tcā'''yätug^{ket}, wī'nA nō'^{d}tc^{k}, wī'nA nā'''k^{At}, nō'^{d}tc^{k}, Ke'cema'netōw^{wAt}, nō'^{d}tc^{k}, ä'pāwi, nō'^{d}tc^{k}, kī'sātänemā'te'^{et}, nō'^{d}tc^{k}, uwī^{d}tcimanetowa'^{k}, nō'^{d}tc^{k}, kī'cikegyä'kinawātApi'''ā^{d}tci'^{k}, nō'^{d}tc^{k},

The second half (was):

Le me ki le ni so he;
Yo, this is your body to be sure;
The sky, le mi so, to be sure;
The sky, le mi so, to be sure.

The fifth (song was) exactly the same, (but this) is how it goes at the end:

Both ends of my life;
E i wa ta wa ka mi ke
My followers always flash light there, yo.

The other half (is):

Both ends of your life, both ends;
Your followers traverse the sky flashing light, yo.

(Young Bear then said:) "Eventually we have sung, so we shall now have you dance again. When we have had you dance then we shall stop to eat heartily." The (songs) which they used were the same as when they gave the dancing songs (mentioned above). And when they had danced they stood up the things which were rattled (i. e., the hoofs) exactly (as they were). They always scattered Indian tobacco there. That is what they were accustomed to do.

And Young Bear stopped to make a speech when they had given dancing songs for the third time. Verily (this) is what he said when he first began speaking: "Well, you have been inconvenienced by those whom we employed when they began to summon you while you were busy with your own affairs, men and ye women." And they answered (this) favorably, saying among themselves, "Very well." "There is none, so be it, of us today who (could) initiate a ceremony (like this one), so be it, as we of the last (generation), so be it, are collectively young, so be it, (and) have ceased paying attention to (fasting), so be it. Our grandfather, so be it, the Spirit of Fire, so be it, lies as left-over ashes, so be it, as we have ceased, so be it, fasting, so be it. Verily it seems, so be it, he who dwells above, so be it, the Great Manitou, so be it, he who made, so be it, everything, soon, it seems, so be it, became apprehensive, so be it. 'Truly I shall be greatly, so be it, bothered, so be it, at whatever time, so be it, they shall come, so be it, to their wretchedness, so be it. They all indeed, so be it, will wail, "whoever created (us), so be it, surely could not be a manitou; he could not, so be it, be a manitou, so be it. We probably sprang up without cause, so be it." That, so be it, is what they will say, so be it. Verily they will mean, so be it, me, always, so be it. Yet I, so be it, surely, so be it, have made, so be it, them move (i. e., have life), so be it.'

"At that time indeed it seems, so be it, he also, so be it, the Gentle Manitou, so be it, did not, so be it, without stopping, so be it, think (his plan) difficult for, so be it, his fellow manitous, so

kī'ᶜkᴬᵗ, nō'ᵈtcᴵᵗ. Īninā'tcā'ᶜyätugᵏᵉᵗ, nō'ᵈtcᴵᵗ, ä'meᶜsī'māwAᵈtcimāteᶜe'yätugᵏᵉᵗ, nō'ᵈtcᴵᵗ. Kī'cī'yätuge tcā'gi kī'citcāgipyāniᵈtcᴵᵗ, nō'ᵈtcᴵᵗ, nā'inā'ᶜmegu, nō'ᵈtcᴵᵗ, kī'cimenwA'piniᵈtc īninaᶜ'yätugᵏᵉᵗ, nō'ᵈtcᴵᵗ, 'mAniku', wī'nA nō'ᵈtcᴵᵗ, wäᵈtcikī'sāᵈtcime'nAgōwʷᵉᵗ, nō'ᵈtcᴵᵗ, wī'wītAmōnAgōwʷᵉᵗ, nō'ᵈtcᴵᵗ. Mā'Agi'ᵈtcā'ᴵᵗ, nō'ᵈtcᴵᵗ, Anemime'to'säneniwAgᵏᴵᵗ, nō'ᵈtcᴵᵗ, kuᵈtcī' nī'nᴺᴬᵗ, nō'ᵈtcᴵᵗ, nekī'ciketeminäwAg ä'kī'cimAmā'ᵈtci'Agᵏᴵᵗ, cewä'nA kegime'si'megu, nō'ᵈtcᴵᵗ, ma'netōw ä'i'nenAgwe ketā'tAgwi, nō'ᵈtcᴵᵗ, ume'to'sänenī'wipenᴺᴬᵗ. Neguti'ᵈtcā'i nekegipAgi'senäwAgi negu'ti mA'ci'ᶜcki wīnwā'wA 'īyā'ᶜi wī'tA'cikī'cigenAmāti'ᶜsowādtcᴵᵗ, nō'ᵈtcᴵᵗ. "Ā'ᶜkunäwA"ᵈtcā' kī'ī'cite'kātAma'wāpenᴺᴬᵗ. Kā'tAᵈtcā'i pemāgwAnāwāte wA'nimō'ckwe pemi'Atā'penAmawī'yägägᵍᵘᵗ, nō'ᵈtcᴵᵗ. Nī'nA mō'ᶜtc ā'gᵏʷᴵᵗ, nō'ᵈtcᴵᵗ, negutA'ᶜpwāgAn A'ckunAmāti'so'yānininᴵᵗ. Me'tenō'ᶜtcā'i me'kwäneme'nAgwini wī'uᵈtci'Anemi, nō'ᵈtcᴵᵗ, AtA'maiyAgᵏʷᵉᵗ. Nā'ᶜkᴬᵗ, wī'nA nō'ᵈtcᴵᵗ, Anemu'ᶜte'sAn ä'unAnAgutämiwāᵈtci nepAgi'senAma'wāwAgᵏᴵᵗ, nō'ᵈtcᴵᵗ, wī'tA'ci, nō'ᵈtcᴵᵗ, käge'cä'mowāᵈtcᴵᵗ. Kīnā'gw īnugi kägō'inänetAmo'wāᵈtcin uwī'yāwʷᴵᵗ, nō'ᵈtcᴵᵗ, kīnāgwi wī'pemi'Atā'pe'kwä'näwAgᵏᴵᵗ, nō'ᵈtcᴵᵗ, tepAᵈtci'ᵈtcā' ume'to'sänenī'wenwāgᵏᴵᵗ. Kī'inänetAma'wāpenA mä'kwäneme'nAgwinᴵᵗ, nō'ᵈtcᴵᵗ. Īnigä me'ᶜtenō'ᴵᵗ, nō'ᵈtcᴵᵗ, wī'täpe'sinu'tawAgʷᵉᵗ, pyätenAmō'nAgwinᴵᵗ, nō'ᵈtcᴵᵗ. Nā'ᶜkA tcā'gi nete'cinägwi'ta'wāwAgi nīpete'ᶜsiwanᴵᵗ. Kā'tAᵈtcā'ᴵᵗ, nō'ᵈtcᴵᵗ, me'ce'megu pemāgwA'nāwāte pemi'Atā'penAmawī'yägägu kō'ci'seme'nänAgᵏᴵᵗ. Äyī'gi mä'kwäneme'nägwin īni me'ᶜtenō'i wī'Atā'penA'mawägᵏʷᵉᵗ. Nā'ᶜkA wīnwā'wA nepAgi'senA'māwAgi mīᵈtci'pä'a'ᴵᵗ, nō'ᵈtcᴵᵗ. Äyī'gi tcāgi'megu nete'cinägwi'ta'wāwAgᵏᴵᵗ.

"'Me'tenō'ᶜi mä'kwäneme'nAgwin ī'ni wī'uᵈtcitäpe'sinu'tAmAgᵏʷᵉᵗ. Īni' nī'n ä'tō'tawAg ä'kī'ci'Agᵏᴵᵗ. Me'tō'ᵈtci wäwīgi'e'tīgin ä'tō'tawAgi kō'ci'seme'nänAgᵏᴵᵗ. Īniᵈtcā'ᶜ īnugi wä'ᵈtci mAmātome'nAgōwe wī'käketemi'nawägᵏʷᵉᵗ, nō'ᵈtcᴵᵗ. Kegime'siyu'gä' keke'gApipwA wī'inänemägᵏʷᵉᵗ. Kegime'ᶜsi ketume'to'sänenī'mipenᴺᴬᵗ. MAnAᵈtcā', nō'ᵈtcᴵᵗ, īyā'ᴵᵗ, nō'ᵈtcᴵᵗ, wī'mawi, nō'ᵈtcᴵᵗ, kīwime'to'sänenīmäwA mA'n A'ckutä'näsīwA wī'mawinänägAtawä'nemāᵈtci wī'Anemi'citä'AtAmi'nigwäni nā'ᶜkA wī'Anemipe'cigwāᵈtcimwi'ᶜtawāᵈtcᴵᵗ. Wī'nA me'tA'mi wī'nīgāni'Anemitäpe'si'nutAgᵏᴵᵗ. Cewä'nA wī'n ā'gwi' cä'ᶜcki wī'ä'penäwitA'citäpe'siᵈtcinᴵᵗ. Wī'n äyī'gi wī'ke'gApīwA me'c'ᵉᵗ, wī'nA nō'ᵈtcᴵᵗ, wī'Aneminäne'māgwänᴵᵗ. Mā'A'niᵈtcā' A'ckutänä'ᶜsiwAn ä'cīgwike'cäwä'ᶜciniᵈtcᴵᵗ, wī'wAnāpänō'kAta'wāgwänᴺᴬᵗ, ī'n ätAmō'nAgōwʷᵉᵗ, wī'kīwäwägi'ᶜtōgwänA 'īnA nāwä'kAmᵐᴵᵗ. Wī'nAᵈtcā' mA'n A'ckutä'näsīwA mA'ni wī'n A'ᶜk änegi'kwāme'ki'ᶜsenigᵏᴵᵗ, wī'nA nō'ᵈtcᴵᵗ, änegi'kwitawAgwe wī'n unä'moweni wī'pāwinōte'kwātōwAmenAgᵏʷᵉᵗ, nō'ᵈtcᴵᵗ. Wī'nA nā'ᶜkA mA'nA kō'ci'semenā'na' ä'utAnenäminiᵈtci wī'mawitA'ne'sīwᵂᴬᵗ.

be it, whom he had stationed in well-known places, so be it. Verily at that time it seems, so be it, he called them all together, it seems, so be it. As soon as all, it seems, had come, so be it, at the time, so be it, when they were well seated, it seems, so be it, (he said), 'this indeed, so be it, I shall explain to you, so be it, why I interfere with you, so be it. Verily though I, so be it, have taken pity upon these, the future people, so be it, in that I have made them move (i. e., given them life), yet all of us whom they call manitous collectively have a people. Verily I have given them one weed to raise yonder for themselves, so be it. "Tobacco" indeed we shall name it for them. Verily do not start to pick it up from them if they pile it up heedlessly, so be it. Even I did not save one pipeful for myself. Verily only when they remember us (i. e., hold the proper ceremony for us) will we thereby smoke in the future, so be it. And, so be it, we (have) granted them, so be it, a dog where they have their hearth so they may there, so be it, say it is their pet. Whenever they think anything (is wrong) about their lives, so be it, they will confidently start to pick up (their pet) by its head, so be it, as a price for their lives. We shall bless them whenever they remember us (i. e., conduct the proper ceremony), so be it. Then only, so be it, are we to attain satisfaction with (the Indian tobacco), whenever they offer it to us, so be it. And I have made appear for them every (kind) of harvest crop. Verily do not, so be it, start to take it from our grandchildren if they merely pile it up. Also you are only to take it from them whenever they remember you. And I have granted them game animals, so be it. Also I have made every kind appear for them.

"'Only whenever they remember us are we to be thereby satisfied with (the offerings). That is how I treated them when I created them. I treated our grandchildren so, it seems, when they lived together. That verily is why today I beseech you to have pity upon each one of them, so be it. For you all have the power of blessing them.[37] They are the people of all of us. Verily, this one, so be it, this Spirit of Fire, shall go about and dwell with them to watch carefully over whatever they shall continue to think of and to continue to uprightly translate (their messages) to (us). He shall be the first to attain satisfaction with (a smoke). But he will not merely be evenly satisfied there. He also will have the power of blessing of any one, so be it. Whosoever shall have the courage to take this Spirit of Fire as he lies as left-over ashes is he whom I tell you (to bless) and whosoever shall go about wailing in the wilderness. Verily we have made the breath of this Spirit of Fire to be the size of this earth, so be it, so we shall not fail to hear him, so be it. And this one shall go and be where our grandchildren have their smoke-

[37] Very free rendition.

"'Täyäpī'gwä'i'cig$^{kA'}$," wī'i'g$^{kwA'}$. Wī'nA wī'tA'ciwāwītaiyā'kwâpatA'mawäwA wī'i'citä'ä'nigwäni tcā'gi wī'nA nāmitä'"āgAn$^{n!'}$. Wī'n äyī'gi mA'ni kekī'cegu'menān änegi'kwānA'kwAgōtänig änegi'kwitawAgw unä'moweni wī'pwāwikīwinōte'kwātōwA'menAg$^{kwe'}$. Wī'nAgä'i wī'u^{d}tcinowāgo"'oni^{d}tc A'sä'māwAni nā"'kA wī'Anemipōtā'kōno'wAgwäni wī'nīgānitä'pe'sīw$^{wA'}$.

"'Cewä'nA nä"'wī'nA kegApīwA wī'Anemi'inä'nemā^{d}tc!"'.' Īnī'yätug$^{ke'}$, nō'^{d}tc$^{!'}$, wī'nA nō'^{d}tc$^{!'}$, ä'ciwītAmawā'te'e^{t}, nō'^{d}tc$^{!'}$, wī'nA Ke'cema'netōw$^{wA'}$. Īni^{d}tcā'"tätug$^{ke'}$, nō'^{d}tc$^{!'}$, kAbōtwe'yätug$^{ke'}$, nō'^{d}tc$^{!'}$, ä'cimīnawänetAmowā'te' ume'to'sänenī'wenwāw$^{w!'}$. KAbōtwe'yätuge wī'n ä'mīnawâpAmāwāte' A'ckutänä'"siwAn$^{n!'}$. KAbōtwe'yätug ä'cecowīgwänowāte' ä'nawA^{d}tcikAkAnōneti"'sowā^{d}tc ä'nawA^{d}tci'AtAmä'āwā'te' utä'kunämwāwAn$^{n!'}$. 'Maniku"'wī'nA wī'kīwi'utwäwägi"'tōyāg$^{ke'}$, ä'pāwike'känetAmāge neme'to'säneniwiwe'nenān$^{n!'}$; nā"'k$^{A'}$, nō'^{d}tc$^{!'}$, ä'utōgimā'miyāg ä'cā'pe^{d}tcī'kāgwi^{d}tci mA'^{d}tcA'pe'näwen$^{n!'}$. Ī'me'tā'kwike'käne'tAmAgwe wä^{d}tc ā'pe^{d}tcī'kā'gwiwAg$^{k!'}$; nā"'k ä'cā'pe^{d}tcipegi'ckotA'mawu^{d}tci netōgimā'menān upe"'tawān$^{n!'}$, ä'nAtawänetAma'wAge^{d}tc āmi'cipōnipegi'ckotAmāwātān$^{n!'}$.' Īnī'yätug$^{ke'}$, nō'^{d}tc$^{!'}$, nawa^{d}tcināwāte'$^{e'}$, nō'^{d}tc$^{!'}$. Īninā'tcā', nō'^{d}tc$^{!'}$, yätug$^{ke'}$, nAnō"'ck$^{we'}$, wīnA nō'^{d}tc$^{!'}$, ä'kīwäwägi'tōwā'te'e wī'ke'käne'mäwAgi 'wägewī'peminApi'nigwän$^{n!'}$, nō'^{d}tc$^{!'}$, manetowa'$^{!'}$. KAbōtweyätugän$^{n!'}$, nō'^{d}tc$^{!'}$, kägeyā'$^{!'}$, nō'^{d}tc$^{!'}$, ä'maiyā'ckawāwā^{d}tcin$^{n!'}$, nō'^{d}tc$^{!'}$, me'tegwine'niwa' ä'tA'ci, nō'^{d}tc$^{!'}$, pāpAgi'kāwānAgīgwe'tawāte' ä'tA'ci, nō'^{d}tc$^{!'}$, kAkAnōneti"'sowā^{d}tc$^{!'}$, nō'^{d}tc$^{!'}$. Pāpe'gw ä'tAnātotAmawāte'$^{e'}$, nō'^{d}tc$^{!'}$, uketemāge'sī'wenwāw$^{w!'}$, ä'wītAma'wāwā^{d}tc$^{!'}$, nō'^{d}tc$^{!'}$, kīwi'utwäwägi'"tōwā^{d}tc$^{!'}$. Tcāg$^{k!'}$, wī'nA nō'^{d}tc$^{!'}$, A'senāpäneniwa'$^{!'}$, nō'^{d}tc$^{!'}$, ā'pen$^{ne'}$, wī'nA nō'^{d}tc$^{!'}$, ä'pemi, nō'^{d}tc$^{!'}$, sA'kA'wätōwāte'e 'ïnug$^{k!'}$. Īni^{d}tcā'"yätug$^{ke'}$, nō'^{d}tc$^{!'}$, wä'^{d}tci kAbō'twe kA'ckimīnawe'tāgu'siwā'te'$^{e'}$, nō'^{d}tc$^{!'}$. Kī'ci, nō'^{d}tc$^{!'}$, kegye'"tenāmi kī'pō'swäwägi'"tōwā^{d}tc$^{!'}$, nō'^{d}tc$^{!'}$, uwīyāwāw ā'pene wī'n i'ciketeminawe'si'gwä'ig$^{k!'}$.

"'KA'cinā'g$^{kwA'}$, keketeminōn$^{ne'}$, no'cī"'$^{!'}$, īnu'gi wī'nA tA"'sōnōgi kīwi'utwäwägi"'tōyAn$^{n!'}$, nō'^{d}tc$^{!'}$,' ä'igute'e'yätug$^{ke'}$, nō'^{d}tc$^{!'}$, nīnā'n$^{nA'}$, nō'^{d}tc$^{!'}$, nepA'cito'emenānA, nō'^{d}tc$^{!'}$. 'Kī'tä'pA'ku'ckA ke"'kyäwen$^{n!'}$, nā'kA'^{d}tci wī'n A'pe'näweni wī'Anemi'cimīwänetA'mōnān$^{n!'}$, nō'^{d}tc$^{!'}$,' ä'igute'e'yätug$^{ke'}$. 'Nā"'kA ketō'gimām ä'pāwike'känetA'mawA^{d}tc upe"'tawān ä'kīwi'utwäwägi'"tōyAn$^{n!'}$, nō'^{d}tc$^{!'}$, īni^{d}tcā'", nō'^{d}tc$^{!'}$, īnu'gi wī'inäne'menān$^{n!'}$, nō'^{d}tc$^{!'}$. Nā"'k$^{A'}$, ä'cā'pe^{d}tcipegi'ckotA'mawu^{d}tci ketō'gimām upe"'tawān$^{ne'}$, nō'^{d}tc$^{!'}$, ī'ni ketenäne'tAmōne'megu. Pāwi, nō'^{d}tc$^{!'}$, pō'notAge wīnA'megu, nō'^{d}tc$^{!'}$, ai'yänenwi wī'Anemi'ā'wutAmw u'wīyaw$^{w!'}$. Nā"'k$^{A'}$, nō'^{d}tc$^{!'}$, ä'manetō'wiyāni negu'twāpyäg ä'tepā'tAmān īn$^{n!'}$, nō'^{d}tc$^{!'}$, ne'cā"'ko'wä"'enān$^{n!'}$,

hole. He will be called "He-whose-face-is-in-(the-smoke-hole)." He will there see every inmost thought of whosoever shall think.[37a] As we have also made his breath the size our this sky hangs he will not fail to make us hear as he goes about. And he will be the first to be satisfied with the tobacco which will thereby be offered[37a] and whatever they shall continue to boil for us.

"'But he too shall have the power of continuing to bless them in the future.' That, it seems, so be it, is what he, the Gentle Manitou, so be it, told (the other manitous). Then verily, it seems, so be it, (the people) soon, it seems, so be it, became observant about their lives. Soon, it seems, they looked attentively at the Spirit of Fire. Soon, it seems, when they rubbed their faces (with ashes) they stopped to speak at length to each other and to give him a smoke of their tobacco. 'This indeed is why we go about wailing, because we do not know about our lives; and, so be it, (because we do not know) how it is that our chief is ever afflicted with disease. We desire to know clearly why they are ever afflicted (with disease); and as our chief's fire (i. e., village) is ever disturbed with gossip against it we desire that (our foes) contrive to cease talking against it.' That, it seems, is what they stopped to say to (the Spirit of Fire), so be it. Verily at that time, so be it, it seems, they went about wailing blindly, so be it, so they would know where the manitous would be located. Soon, it seems, so be it, finally, so be it, whenever they met, so be it, Tree Spirits, they there, so be it, let their tears flow while they talked of themselves there, so be it. Suddenly they there related, so be it, their wretchedness and told them, so be it, why they went about wailing. They went by all Rock Spirits, so be it, alike, so be it, wailing. They went by, so be it, making offerings (of tobacco) to everything which seemed strange to them. That, it seems, so be it, is why soon they could be observed, so be it. As soon as, so be it, they surely had wailed too severely, so be it, they must have been thus blessed.

"'Why, I bless you, my grandchild, to-day in as many ways as you desired when you went about wailing, so be it,' it seems, so be it, our old man, so be it, was told, it seems, so be it. 'You will attain old age, and I shall continue to will disease away from you, so be it,' it seems he was told. 'And as you go about wailing because you do not know (what will happen to) your chief's fire (i. e., village), so be it, accordingly, so be it, I shall bless you to-day, so be it. And, so be it, as your chief's fire (i. e., village) is ever spoken against with evil intent, so be it, I accordingly bless you. (If your foe) does not, so be it, cease talking against it, he indeed, so be it, shall instead continue to curse himself. And, so be it, what I, a manitou, am fond

[37a] It is impossible to reproduce the syntactic construction of the Indian original without violence to Indian usage.

nō'^{d}tc^{lt}.' Īnī'yätug ägu'te'e nīnā'nA neke'te'sī'menān$^{nA^t}$, nō'^{d}tc^{lt}. 'Ā'gwi^{d}tcā', nō'^{d}tc^{lt}, wä'wītep^{lt}, nō'^{d}tc^{lt}, inäneme'-nānin^{nlt}, nō'^{d}tc^{lt}. 'Ō', mAni^{d}tcā', wī'nA nō'^{d}tc^{lt}, netA'ki'-menān^{nlt}, nō'^{d}tc^{lt}, ä'mawiku'känetAmowägän^{nlt}, ä'kwi'se'tōnän ä'ketemi'nōnān^{nlt}, nō'^{d}tc^{lt}; nekī'cegu'menān^{nlt}, nō'^{d}tc^{lt}, ä'ku'kä-netAmo'wägän^{nlt}, nō'^{d}tc^{lt}. Āgwi^{d}tcā' ne'ci'''kA keteminō'nänini negu'ti wī'nA mī'''sōn^{nlt}. Aī'yä'kowi^{d}tcā', wīnA nō'^{d}tc^{lt}, wī-'Anemi'ci, nō^{d}tc^{lt}, kA'''ckowä^{d}tc Anemiwī'nAnänAto'tā'sute wī'n ä'ko'wi wī'Ane'mi, nō'^{d}tc^{lt}, me'to'sänenī'wigwän$^{nA^t}$. Cewä'-nänug^{klt}, no'cī'''^{lt}, ä'gwi täpigī'yänini ne'ci'''k$^{A^t}$, nō'^{d}tc^{lt}, ä'ketemi'nōnān^{nlt}.'

"Īnī'yätuge wätā'pAnig ä'ciwene'te'^{et}. Ä'mawitAnātotAmawu'te' änänemegu^{d}tc^{lt}. Ā'pene'megu näyā'p ä'inete'^{et}, nō'^{d}tc^{lt}; 'äyī'gi tA'''sōnōg^{klt},' ä'''inā^{d}tc^{lt}, 'ketenäne'tAmōn^{net}.' 'Ō'ni wä^{d}tcinäwA'''kwänig^{klt}, 'ō'ni wä^{d}tcipAgi'ci'monig^{klt}, 'ō'ni wä^{d}tcike'sī'yänig^{klt}, pā'ci'megu, nō'^{d}tc^{lt}, nō'^{d}tc^{lt}, Ke'tcimanetowAn ä'A'pini^{d}tc^{lt}. Ā'penemegu'yätug ägu'te'^{et}, nō'^{d}tc^{lt}, meguyätug^{ket}, nō'^{d}tc^{lt}, Ke'tcimanetowAn^{nlt}. 'Ī'ni'ku'i yōwe wä^{d}'tc ine'nAgōw^{wet}. Īni^{d}tcā' wī'n ä'cimenwitōtawägwe kō'ci'se'menān$^{nA^t}$, nō'^{d}tc^{lt}. Nī-nAgä' äyī'gi wi'Anemi'u^{d}tci'AtAmä'''iyān^{nlt}.' 'Ōnī'yätug^{ket}, nō'^{d}tc^{lt}, ä'nī'siwene'te'^{et}.

"Aiyāpam^{mlt}, nō'^{d}tc^{lt}, kī'ci'pyāwā^{d}tci kī'ci^{d}tcā'yätugetcā-ginätA'mowā^{d}tc änänetāgu'''siwā^{d}tc^{lt}, nō'^{d}tc^{lt}. Īninā'''yätug ä'wītAmawāte'e tcāg änāgōmāwā^{d}tcin^{nlt}, nō'^{d}tc^{lt}. 'Wī'pāwi, nō'-^{d}tc^{lt}, wAni'kātAma'wiyäg^{kwet}, nō'^{d}tc^{lt}, änänemī'yAme^{d}tc^{lt},' nō'^{d}tc^{lt}, yätu'g ^{ket}, nō'^{d}tc^{lt}, ä'iyowā'te'^{et}, nō'^{d}tc^{lt}, 'nīnā'n$^{nA^t}$, nō'^{d}tc^{lt}, nī'cō'-tä'Ag^{klt}. Īniyā'pi wī'Anemi'cika'ckowä^{d}tci pemāte'''siwen^{nlt}. Nā'-'kän āmi'ci'Anemipane'''ckāgwi^{d}tc A'pe'näwen^{nlt}. Nā'''kA wī'Ane-miwīnAnAna'ine^{d}tcātAmawAgwäni käteminawiyA'me^{d}tci' ī'n^{nlt}, nō'-^{d}tc^{lt}, äyī'g Anemi'u'tenAg^{klt}. Nā'kA'^{d}tci me'kwänetātä'nigini wī-'Anemi'A'pī'tAmugwänA 'äyī'g ī'ni nā'''kA nä'negutenw Anemi-'cipane'''ckāgwi^{d}tc A'pe'näweni kīwigāpāmigA'tenig^{ket}, nō'^{d}tc^{lt}.' Īni^{d}tcā'', nō'^{d}tc^{lt}, wī'nA MA'''kwaiyä'sA wä'^{d}tci nīgāninAna'ā'gwAnā^{d}tc A'sä'māwAn ā'pe'n ä'nawA^{d}tcipōtā'kwawā^{d}tc utai'yī'Ani nīpete-'sī'wāpōw ä'tAgwāpō'sA'mawā^{d}tc^{lt}. Nekī'ciku^{d}tciwītAma'wāpen aiyō''i tänā^{d}tcimāwā^{d}tci'i keke'te'sīme'nānAg^{klt}. Īni^{d}tcā'' īnu'gi wä'^{d}tc^{lt}, nō'^{d}tc^{lt}, nōmAgäpi'''enāg^{ket}, ne'nītig^{ket}. Īni^{d}tcā''megu wī'sīga'i'gäyäg^{kwet}. Īnigä''megu nā'''kA wī'wäpinā'gäyāg^{ket}. Kī'pyä-tenAma'wipen änwäwä'sa'Age^{d}tcig^{klt}. Īni'megu wī'wäpinā'gäyāg^{ket}. Na'i', kī'citcägi'sīga'igātiwägwän^{nlt}, wī'''senig^{kut}. Nekī'ci'ā^{d}tci'mo-pen änenAmāgäyāg^{ket}."

of, one slice, that, so be it (is given you), as our very last (blessing), so be it.' That, it seems, is what our old person was told, so be it. 'Verily I do not, so be it, bless you, so be it, for a short time, so be it. Ho, when we ever start to think of changing this, so be it, our earth, so be it, is the limit I set to the blessing which I bestow upon you, so be it, (and) whenever we think of changing, so be it, our sky, so be it. Verily I do not bless you (and this) one gens alone. Verily the very last (person), so be it, shall continue, so be it, to obtain permission if he, whosoever shall continue to exist as the last mortal, so be it, continues to earnestly ask (for blessings). But now, my grandchild, as I alone, so be it, bless you, I am not suitable.'

"Then, it seems, he was led to the east. He went there and it was related how he had been blessed. He was told exactly the same, so be it; (the manitou) told him, 'I also bless you the same number of ways'.[38] Then (he was led to where the manitous) in the south, west, and north (are), even to where the Great Manitou dwells. He was told the same, it seems, so be it, by the Great Manitou. 'That indeed is why I formerly spoke to you (manitous). So indeed in (this) way you treat our grandchild well, so be it. And I also shall thereby continue to get my smoking.' Then, it seems, so be it, he was led downward.

"As soon as they had come back, so be it, and as soon as they indeed had seen everything, they had the reputation of (being blessed), so be it.[38a] At that time, it seems, he told every one to whom he was related, so be it. 'You must not, so be it, forget, so be it, how they blessed us,' it seems, so be it, they said among themselves, 'us, so be it, twins. Eventually (he who shall not forget) will continue to thus gain life. And in this way disease will continue to miss him. And he who shall continue to properly conduct (the ceremony) for those who blessed us will also continue to obtain it (i. e., the same blessing). And whosoever shall continue to sit down to (the service) whenever worship is held also in the same way will continue to miss disease every single time if it stands about (i. e., is rampant), so be it.' That verily, so be it, is why he, Bear Hide, piled up tobacco properly first for them (the twins) alike when he stopped to boil his pet for them and soup of harvest crops which he cooked together for them. We have now told those whom our old people said were here. That verily is why to-day, so be it, we make you remain for a short time. O men. Verily now you are to serve (the food). And now we shall again begin singing. You will hand us the things which we rattle. We shall begin singing right away. Well, as soon as you have served all of it to each other, eat. For we have prayed when extending (our offerings)."

[38] It is impossible to reproduce the syntactic construction of the Indian original without violence to English usage.

[38a] A free rendition of a difficult passage.

Pä'ki'me^{d}tcig$^{k!}$, Mä'wä'wi'sō'$^{A'}$, Mane'senōgimāwi'sut$^{A'}$, Mäge'sī'wi'sut$^{A'}$, Wämīgo''i'sut u'wī'cani pä'ki'me^{d}tcig$^{k!}$. Īnäyāpi'megu ai'yōwagi 5 ta''s$^{w!}$. Kī'ciwī'se'niwā^{d}tc$^{!}$, "Ōniyāpi mäme^{d}tcinä' ä'nīmi''enāge Wä'ckA'cī'wiyan^{net}, Kī'cko'ī'wiyan^{net}, nä'ku'wä'ag$^{k!}$." Cī'cī'pa'i negu'ti' cä''cketō' ä'tā'tagwipa''kimāp$^{!}$. "'Ā', 'ā', nīmi'gu wī'ku'menāg^{ket}; mäme^{d}tcinä' īn ä'nīmi''enagwe mämī'cama'wagwig$^{k!}$." Ä'nī'miwa^{d}tc$^{!}$. Cä'cki'megu' cwā'ci'g ai'yōwagi nīmiwa'i'ganan$^{n!}$. Kī'cinīmiwā^{d}tcin ä'māwatena'mowā^{d}tc a''kanan$^{n!}$, nā''k īni'megu ä'penā'kuna'mowā^{d}tci wāgigwä'nāwan änwäwä'sa'ā'so'ni^{d}tci' ä'nawa^{d}tcinō''swāwā^{d}tc$^{!}$. Kī'cinō'sigäwā^{d}tc ä'matagwapi'nāwā^{d}tc$^{!}$. 'Ō'n īna''megu ä'tcī'tapi^{d}tci wi'na Wī''cigā'kya wī'na manc'senōgimā'wi'sut$^{A'}$. Ä'nowä^{d}tci wī'A'ckika'nawi^{d}tc$^{!}$: "'Ī', neme'co'me'sag$^{k!}$, nō'ci''semag$^{k!}$, tcāgänāgōmagig$^{k!}$, nā''ka mamā'tomōni nänā'ine^{d}tcātamā'gātcig$^{k!}$, tcāg änāgō'magig$^{k!}$, nā''k ä'pī'tamāgātcig$^{k!}$, tcāg änāgō'magig$^{k!}$." Ō'ni näyāpi'megu nā''k änā^{d}tcimonite' ä'inā^{d}tcimu^{d}tc$^{!}$. Me'tenō''megu ä'ta'cipe'kīnā'^{d}tcimu^{d}tc$^{!}$: "Manetōnāg anemipepyä'ta''omōgi^{d}tcä' wī'ine'ta'wiwā^{d}tci mämāto'me^{d}tcig$^{k!}$. Īni nanō''ckwegä'' nī'na' ca'cīpi wäpetunämō'kā'noyān$^{n!}$. Mi'ckutamegu'yätug ä'kī'cime'nago'a wī'n ä'sāmegwamāt$^{A'}$, ä'kī'sā^{d}tcimu'te'^{et}, nō'^{d}tc$^{!}$, gä''megu anemiwa'nimō^{d}tc anemime'kwä'nemāt u'wīyä' amane'towani' ce'megōni wī'se'nigini wī'ine'tamā'tīyāg^{kwet}: āgu'wīyä'a wī'anemitanetunämu^{d}tcin$^{n!}$. Īni^{d}tcā'' ä'me'kwäne'tamāni' ca'cī'pi wāwīyāwāyān$^{n!}$, tcä'g änāgōme'nagōwe."

"Na'ī', ī'ni^{d}tcā', nō'^{d}tc$^{!}$, ä'kī'cimenwiwaiyā^{d}tcī'kamawiyāg^{ket}, nō'^{d}tc$^{!}$, īnigä' nä''kīnwā'w āmi'cikegi ka'ckowäwāt^{et}, nō'^{d}tc$^{!}$, netapeno'emenānag$^{k!}$. Īni^{d}tcā' āgwi^{d}tcā' ate''tc i'citä'äwenī'wigin ī'n ä'ci'anemitä'äyāge nīnānānug$^{k!}$. Kemenwawipwa^{d}tcā'i ta'swi pyätōyāg^{kwet}, nō'^{d}tc$^{!}$, kī'yāwāw$^{w!}$, nō'^{d}tc$^{!}$. Īniku'' yätuge wä'^{d}tci pyä^{d}tci'aiyā^{d}tcītwäwāte'e tā''tagwi neke'te'sīme'nānag$^{k!}$. Īni^{d}tcā' āmi'ta'i natawinaga''ciyāg ä'nenī'wiyane kīnwā'wa nā'ka'^{d}tc i''kwätig^{ket}."

"Ōni^{d}tcā'i wäta'a'mugwän a''ki mamī'cī'$^{A'}$, wī'mawipagitamägw a''kanan$^{n!}$. Nā'kān īnig anemo'ä'ag änāgwa''sowā^{d}tci'megu kī'i'ci'i'cimāp$^{wA'}$. Īni'ni nā''k a''kanani wätāpagi'megu u'^{d}tci kī'āgwatōp$^{wA'}$. Ma'na nā'ka'^{d}tc ä'ckwī'ka'maiyägwa nīga'amawiyägägo'a kī^{d}tcimamī'cī'wāwag$^{k!}$." Ä'näyāpi'awatā'gäwā^{d}tci wä^{d}tcawi'iwä'wā^{d}tcini' cä'cketo'a'$^{!}$. Ī'ni nā''ka mī'cā'mi pī'cāganimu'tä'eg ä'näyāpipīna''ameg$^{k!}$. "Ī'ni. Kīnā'na wī'n ā'ko'wi kī'wī'senipen$^{nA'}$."

These were the ones given the (dogs') heads, a member of the Wolf gens, a member of the War Chiefs gens, a member of the Eagle gens, a member of the Feathered (i. e., Thunder) gens. They used exactly five songs. As soon as they had eaten they were told, "Now indeed we shall have you (men) who are Ō'ckA'ccs (Tō'kāns) and Ki'ckōs, and (you women who are) hummers dance for the last time." They collectively were given one kettle of ducks. "Ha, ha, dance, you whom we invite; they who serve us as ceremonial attendants are giving us a dance for the last time." Then they danced. They used only eight dancing songs. When they had finished dancing they gathered the bones, and then untied the curved sticks and (the hoofs) which were rattled (from the sticks) and fumigated them. As soon as they had fumigated them they wrapped and tied them up. And John Jones, who is a member of the War Chiefs gens, sat down there (where the sacred pack was). (This) is what he said in the speech he was to make: "Hi, my grandfathers, my grandchildren, all you to whom I am related, and those who handle (this) worship, all you to whom I am related, and those who sit down (to this festival), all you to whom I am related." Then he said exactly the same as (Young Bear) had said. The only (thing) different which he said (was): "Those who are worshipped in the manitou country will hear me (even if) I continue to give erroneous interpretations in my speeches. So I am trying to begin to say a few things (even though) blindly. Indeed it seems the one who fasted too long told us when he had spoken, so be it, that if even by chance any one should remember the manitou in the future you would (only) hear each other when there was eating: no one would continue to be a speaker there. And so it is (why) I speak a few words in a roundabout way as I remember (this warning), all you to whom I am related."

(And Young Bear spoke:) "Well, now since, so be it, you have just done well by us (by being present) if our children obtain (a blessing), so be it, that also shall happen to you. For you do not desire (anything) different than we have desired this day.[39] Verily you have done well, as many of you as brought, so be it, yourselves (here), so be it. That indeed, it seems, is why our old people collectively strongly urged (us to hold this ceremony). So you may contrive to leave us, men and you women."

"Now verily you will go and throw the earth where the ceremonial attendant got it, and the bones. Moreover, you will place those pups as they were lying. And you will pile up those bones toward the east. Moreover, you may distribute this smoking (tobacco) which is left over among your fellow ceremonial attendants." (Some) carried back the kettles exactly where they had borrowed them. Then the sacred pack was also placed inside a parflêche exactly as (it had been previously). "That is all. We shall be the last to eat."

[39] A free rendition; life is what is desired.

1.[39a] Ä'tA'cipāpAgAme^{d}tc Ane'mo'Ag ä'A'ckiwäpitātAgi wī'wāwī'-sutcig$^{k!}$; tAgwi'megu' cä''cki wī'A'pitcig Anemo''ä'Ag$^{k!}$. Me'cena'' megu wī'nānigi' cä''ck ä'pitcigi kegi'cäyäpA' ne'sāpi'āpe'$^{e!}$.

2. Ä''A'se^{d}tci kī'ciwāwī''sutcig$^{k!}$. A'kAnitepe''kw īna' ä'A'pi-wā^{d}tc A'kwita''āgAni wâpAgin ä'nī'sa'wAne^{d}tc$^{k!}$.

3. Ä'ta'ciwīnA'ni'e^{d}tc$^{k!}$.

4. Wä^{d}tc A'ckiwäpiwäpitetepipA'ginā^{d}tci kīpAginātA ne'sä'mā-wAn$^{n!}$. Tetepu'säwA'megu me''tegōn ä'nemAtä'nigin$^{n!}$, äyī'g A''ckutäg$^{k!}$.

5. Ä'tA'ci'āpinA'A'mowā^{d}tci mī'cā'm ä'tA'cimegäyīginAna'i'se'tō-wā^{d}tc$^{k!}$, mī'cāte''siwa'i nā''k$^{A!}$. Īni'megu ä'tA'cinAna'Api'tōwā^{d}tci wâgīgwänāw änwäwä'ā'so'ni^{d}tcini neguti'megu. Kī'cäwīwAg ä'ne-mA'nāwā^{d}tcime'g äyīg$^{k!}$. Nā''k A'penä^{d}tci'megu ä'tA'swipōninā-gäwe^{d}tcini nō'si'gäwAg$^{k!}$, ä'nō'sA'mowā^{d}tci tcāgi' kägō' īna'$^{!}$.

6. A''k ä'A''tōwā^{d}tci nā'kA'^{d}tci ke''ke'cäw ä'A''tōwā^{d}tci kī'cikwâ-pe^{d}tci'Amo'wā^{d}tcin$^{n!}$.

7. Kege'ni pō'tā'kwäg$^{kA!}$—A'nemō'$^{A!}$—wä^{d}tcā'owā^{d}tcini mAmī''-ci'Ag ä'A'nemA'su^{d}tc$^{k!}$.

8. Ä'tcī'tApi^{d}tc ā'ku'näwAni pä'ginātA känawit$^{A!}$.

9. NīgānA''kA'sut$^{A!}$, nī'gānīt$^{A!}$, maiyāwi tātAg$^{k!}$.

10. Ā'ne'kō^{d}tci pō'tā'kwäg$^{kA!}$; Ane'mo'Agi nī''c$^{w!}$.

11. Māmāne'tī'ig$^{kA!}$. Tō'kānA'megu nAna''e'swäw$^{wA!}$.

12. Ä'tAne''suni^{d}tci nä'ku'wä'Agi tā'tA'gwi pä'ki'me^{d}tcini' cī''cī-pa'$^{!}$. WīnwāwA'megu ä'tō'tawu^{d}tc$^{k!}$.

13. Ä'tAnetägi tA'gwA'ān$^{n!}$.

14. Ä'tA'ci'sīga''igägi kāteminawe''sitcigi wä'^{d}tcā'e^{d}tci'$^{!}$; īnigä''-megu ä'tA'nAme^{d}tc$^{k!}$.

15. Ä'tcī'tApi^{d}tci Kī'cko''i'kwäw$^{wA!}$.

16. Kī'ckō''i'kwäw$^{wA!}$, A'sāw$^{A!}$''sAmō'$^{A!}$.

17. Ō'ckA''ci'kwäwA' Sä'säginō'kwä'$^{A!}$.

18. Tō'kā'ni'kwäwA Kwä'tā^{d}tcī''$^{A!}$.

19. ÄtAmäwA'pitcig$^{k!}$.

20. Nī'mitcigi Tō''kānAgi wä^{d}tci'A'piwā^{d}tc$^{k!}$.

21. Ä'nema''sowā^{d}tci Kī''cko'Agi māmā'netī'itcig$^{k!}$.

22. Tō''kānAgi māmāne'tī'Ag$^{k!}$.

23. MAmī''cī'Ag ä'kīwī'tāwā^{d}tci tātA'g$^{k!}$.

24. Aiyō''meg äyī'g$^{k!}$.

[39a] The numbers refer to corresponding numbers on fig. 1, p. 2.

1.[40] (This is) where the dogs who were supposed to be first singed were clubbed to death; (and) with them the puppies who were merely to be there. Yet those (puppies) who were merely to be there ordinarily were killed at daybreak.

2. Where (the dogs) who had been singed were placed. They remained there all night. In the morning they were taken down from the scaffolding.

3. Where (the dogs) were butchered.

4. (This is) from where the one who went about casting tobacco first began to cast it in a circle. He walked in a circle past where the poles were standing, and also (he cast tobacco) on the fire.

5. Where they untied the sacred pack and where they also placed it properly, as well as the finery. In the same way it is where they properly tied the curved pole and one (hoof) which was rattled. They are done when they erect the (last). And they always fumigate as often as they cease singing, fumigating everything there.

6. (This is) where they placed earth and ashes whenever they have shoveled them up.

7. Where the kettle—a dog—which was boiled in a hurry was cooked whenever the ceremonial attendants cooked.

8. Where the speaker who cast the tobacco sat down.

9. The very first kettle, the leading one in a way.

10. The second kettle: two dogs.

11. The (dog, kettle) over which they held a contest. A Tō'kān cooked it properly.

12. Where ducks were cooked for the (women who) hummed together, whenever they were granted (food). That is how they were treated.

13. Where corn meal was cooked.

14. Where they served (the food) cooked for the ones blessed (i. e., the twins); they ate it there.

15. Where a Kī'ckō woman sat.

16. (Another) woman who was a Kī'ckō, A'sāwA''sAmō'A.

17. An Ō'ckA'c (Tō'kān) woman, Sä'säginō'kwä'A.[41]

18. (Another) Tō'kān woman, Kwä'tā^{d}tcī''A.

19. Those who sat as smokers.

20. Where Tō'kān dancers sat.

21. Where the Kī'ckō contestants stood.

22. The Tō'kān contestants.

23. Where, I suppose, the ceremonial attendants loafed.

24. And here indeed also.

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[40] The numbers refer to those of fig. 1, p. 2.

[41] I have emended the name given in the syllabic original.

25. Ä'tcī'tAPi^{d}tci wī'kA'nawitA wä'tā'säw$^{wA\epsilon}$.

26. NägA'mutcigi kegime'si'megu; ā'gwi nowī'wā^{d}tcini nā'kA'-nikī'ce'g$^{kwe\epsilon}$.

27. ÄneminAna'owātA kī'gänut ä'tcī'tAPi^{d}tc$^{l\epsilon}$.

28. Ä'tA'negā^{d}tci Kemōtō''A Kī'ckō'A nī'gānīt$^{A\epsilon}$.

29. Tō'kā'n ä'tA'negā^{d}tci nīgā'negātA Wī'cigA''k$^{yA\epsilon}$.

30. Ä'tA'ci'sī'gA'u^{d}tc A'nemō'$^{A\epsilon}$.

31. Ä'tcītA'piwā^{d}tc uwī''ci mī'^{d}tcitcig$^{k\epsilon}$, Kī'ckō'A Tō'kā'n$^{nA\epsilon}$.

32. Ä'tAnA'tAmeg uwī''ci nīgānA''kA'sut$^{A\epsilon}$.

33. Ä'āgwAtōg AnemoA''kAnAni' cA'cīgwAtA'megini pwāwi'A'kA'-sA'megin$^{n\epsilon}$. Ānet A''kA'sāpi nī''cwi' cä''ck$^{l\epsilon}$.

34. Ä'tcītA'piwā^{d}tci' cä''ki kīgänowA'pitcig i''kwäwAgi ne'niwAg-$^{k\epsilon}$.

35. KīgänowA'pitcig.

36. ÄtAmäwA'pitcigi Kī''ckoAgi ne'niwAg$^{k\epsilon}$.

37. AtA'mä'Ag äyī'g$^{k\epsilon}$.

38. Ä'nemA''sowā^{d}tci wâpAmātcigi nīmi'ni^{d}tci'i me'cemegōna'$^{l\epsilon}$.

39. Aiyō'me'g äyī'g$^{k\epsilon}$.

40. Aiyō'' nā''kA wâpA'gātcig$^{k\epsilon}$.

41. Aiyō'' äyī'gi me'cemegō'na'i wä'sāpA'gäwā^{d}tc ä'pī'tcinī'mini^{d}tcāpe'$^{e\epsilon}$.

42. Ä'tcītA'piwā^{d}tci nī'mitcigi ne'tawi'megu Kī''ckoAg u'ckina'-wä'Agi ne'niwAg$^{k\epsilon}$.

43. Aiyō''megu tcā'g ä'pemāgwA'piwā^{d}tc$^{l\epsilon}$.

44. Ä'tAne'gāwā^{d}tci Kī''ckoAgi ne'tawi'megu ne'niwAg$^{k\epsilon}$; aiyA'-ckwäyāw īni Kī'cko'i'kwäwAgi' cä''cki nī''c$^{w\epsilon}$, äyī'g i'ckwä'sä'Agi me'tenō''$^{l\epsilon}$.

45. Aiyō'kä' Tō''kānAgi ne'tawi'megu nä''wīnwā'wA kwīye''sä-'Agi ne'niwAg$^{k\epsilon}$; cä''cki nī''cw Ō'ckA'ci''kwäwAg$^{k\epsilon}$, i'ckwä'sä''Ag īna'$^{l\epsilon}$.

25. Where the speaker, a warrior,[42] sat down.
26. All the singers; they did not go out all day.

27. Where the director, the giver of the gens festival, sat.
28. Where Jack Bullard, the leading Kī'ckō, danced.
29. Where the leading Tō'kān dancer, John Jones, danced.
30. Where the dog (over which the contest was held) was served.
31. Where those who ate the head, a Kī'ckō and a Tō'kān, sat down.
32. Where (the dog's) head of the first kettle was eaten.
33. Where the dog bones which were left over and not burned up were piled up. Some, two only, were burned.
34. Where only the givers of the gens festival, women and men (who did not sing), sat down.
35. Those who sat as givers of the gens festival.
36. Kī'ckō men who sat as smokers.
37. Also smokers.
38. Where those who looked at any of the dancers stood.
39. Here also.
40. Lookers-on were here too.
41. Here also any one looked on as long as they were dancing.

42. Where the Kī'ckō dancers sat down in a group, youths and men.

43. All sat in a clump here.
44. Where the Kī'ckō men danced in a group; on each side were two Kī'ckō women only, and only little girls.

45. And here were Tō'kāns in a group, boys and men; only two Ō'ckA'c (Tō'kān) women and little girls were there.

[42] Theoretically only.

LINGUISTIC NOTES ON THE INDIAN TEXT

The following notes have no pretense of being exhaustive. They either present a few novelties or afford fresh examples of some particular points.

We may first consider some purely rhetorical forms:

nekī'cetäm^{mk} (34.25) "my cooked food"; a verb, kī'cetäwi "it is cooked (done)," is treated exactly as a noun and suffers the same modification.

ä'unanagutämiwā^{d}tci (50.15) "where they have their hearth" is regular enough in structure. The basis is the noun nanagutäwi "hearth"; the first u of the compound is the possessive element discussed by me in the American Anthropologist, n. s. 15, pages 474 (bottom), 475 (top); -m- the ordinary possessive affix, before which the ordinary modifications take place; -i- the ordinary copula; whether the -tä- of nanagutäwi is really the same as that of kī'cetäwi (and similarly a'ckutäwi "fire") as formerly assumed (Bull. 72, Bur. Amer. Ethn., p. 80) is immaterial.

wänagamōne'kā'guni^{d}tci'i (36.26) "those by whom they were given songs" (obviative pl.) is of course based upon nagamōni "song," with possessive u- with "change" to wä- in a participial; terminal i is dropped; then e is inserted to prevent a foreign cluster (the actual chronology is strictly pre-Fox); the remainder presents no anomalies.

ne'cā'ko'wä'enān^{nk} (52.44) "our very last boon" (partly unclear in structure).

kīgä'cämō'i^{d}tcin (34.20) "which he petted" (rhetorical for kä'cä'-mu^{d}tcin[i]). (See pp. 25, 64.)

wī'ta'ci, nō'^{d}tc^{k}, käge'cä'mowā^{d}tc^{k} (50.16) "so they may, so be it, proclaim it their pet." (See kīgä'camō'i^{d}tcin and the references cited.)

'wäge (52.21): merely a sacrosanct vocable.

i'cena'i (34.22): a rhetorical particle of weak meaning.

nī'ke'tci—mī'tami'megu'a'panig^{kk} (48.30, 31) "I shall be greatly bothered": for mī'tami- see page 65; -apanig^{kk} is still unexplained, though I have met it in other combinations; some relation to -pani (which I have discussed previously) seems plausible. (See also Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 495 (middle), 615 (bottom).)

nāwä'kam^{mk} (50.40) "in the wilderness."

At 50.43 ä'utanenämini^{d}tci "where he has his smoke-hole" is a derivative of anenäwi "smoke-hole"; the structure is of the same type as ä'unanagutämiwā^{d}tci "where they have their hearth," discussed above.

The compounds Tō'kānawa'īn (32.9) "Tō'kān goods," and Kī'cko'a'wa'īn$^{n\iota}$ (32.9) "Kī'ckō goods" are rare but regular in structure. (See p. 24.)

The word ä'pemiwine^{d}tcäg (44.7) "his hands were greasy" is in no way irregular: the medial -wi- is clearly the same element as discussed by me on pages 52 and 53, International Journal of American Linguistics, volume 1.

The following two novel adverbs may be noted: aiyA'ckwäyāw(i) "one after the other" (60.25, 26); wAnimō'ckwe (50.11) "heedlessly."

At 50.18, tepA^{d}tci "as a price for" is to be connected with the stem tepA "pay."

At 56.19 cA'cī'pi means "a trifle, a little."

The exact meaning of mi'ckutA (56.19) is unknown, but it is clearly of weak character.

The structure of nī'cō'tä'Ag (34.23) "twins" is unclear, though connection with nī'cwi "two" (frequently nī'cō- in compounds) is obvious.

At 44.24 wī'cigutepä'cimägwänA is wholly unclear in structure to me: I have blindly followed Harry Lincoln's rendition.

If the text is correct at 58.1, 2 (which I doubt) we have a syntactic (not to say morphological) anomaly.

It may be pointed out that the syllabic original of wī'ne'tAmōnāg$^{ke\iota}$ (28.6), namely, wi ne ta mo na ke (in roman type), could also stand for wī'nätAmōnāg$^{ke\iota}$. The sense of the passage alone is the determining factor.

It should be pointed out that mīgunAgi, which properly means "feathers" in the present text, a number of times has the value of "hoof-rattles."

The following contains practically all Fox stems in the present text not given previously by me (not counting the stems which are given on p. 25 in this volume). For convenience I have included some stems given previously where the Indian text or my grammatical notes on this indicate that additions or corrections to the published data are necessary. Such stems have an asterisk (*) placed before them.

-āgō- meaning? 44.1.

*-ā'ckAtä- belly. 30.36. Given because only a single reference to this has been given before. (See Bull. 87, Bur. Amer. Ethn., p. 37.)

*ā^{d}tcī- advise; postverbal -^{d}tci-(?) -t-; see ä^{d}tcītwä- speak convincingly. (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622.) 56.25, 30.

-ātowA- make hear, make take notice of (?). 34.8, 50.42, 52.4.

*-āpA- look at; with the auxiliary -gä-. 60.20.

*ā'pe- (postverbal -^{d}tci -t-) forever; -'kaw- -'k- instr. 52.15.

-āwAgi- meaning ? 38.43

*-A'kA- burn; the combination nīgānA'kA'sutA means "the first kettle." 58.20.

AGI- count (-t- instr. with inan. object). 32.13.

*A'CKWĪ- stay, remain (-'k- instr.). 56.36.

-ATA- meaning ? -'- instr. with inan. obj. 32.27.

-ATĂ- wail; -mo- middle. 48.33.

*API- sit; the combination kegAPI- means, have the power. 50.37, 52.7.

-ägen- a fossil compound of weak meaning. 42.29.

-egwAMĂ- fast; cf. Jones's Fox Texts 182.17, 184.3, 186.15: note the -'so- (-so-) middle as opposed to the usage of this text. 56.20.

*inegi'kwi- of such a size; -tō- instr. with inan. obj. 34.7.

aiyā'kw- or -aiyā'kw- meaning? Reduplication of -ā'kwi- not plausible. 52.1.

kā'cki- scrape; onomatopoetic; reduplicated kā'ckā'cki-; -'w- instr. 30.12.

*kegi- have with one; the combination kegAPI- means, have the power. 50.37, 52.7.

ke'cä- pet (verb); always -mo- middle even when transitive in meaning and with animate object; käge'cämō'i^{d}tcin$^{n\iota\epsilon}$ and kīge'cämō-'i^{d}tcin$^{n\iota\epsilon}$ [34.20] (both meaning, the one whom he pets) are used in religious ceremonies: the ordinary word is kä'cämu^{d}tcin$^{n\iota\epsilon}$; the phonetics of the first two are obscure as are those of netai'yA kä'cege'cämō'iyān$^{n\iota\epsilon}$ (I have a pet); and similarly käge'cä- at 50.16.

ke'cäwä- ashes. (Cf. ke'cäwi- (stir fire), Fortieth Ann. Rept. Bur. Amer. Ethn., p. 632.) 50.38.

*kī'cki- cut off; with -m- instr., chew. 28.9.

-'kānu- pass the time with; -t- instr. 34.3.

-'kwä- meaning ? The combination tA'sō'kwäpī- means, as many as sit down to the feast. 34.25.

*-gi- grow, mature; -n- -n- instr. 50.10.

ce'cow- rub. 52.12.

*tcāgi- all; -m- instr. 34.27.

*-^{d}tcä- belly, body; the expression wī'nAto^{d}tcä'ckAmāti''soyAg$^{kwe\epsilon}$ (38.30, 31) is good evidence that the stem should be given as -^{d}tcä-, not -e^{d}tcä-, as has been recently claimed.

*tAgwi- together; the combination of tAgwi- and -wä- makes tAgowä-. (See Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 616, 656.) 36.31.

*tA'swi- number (-'kaw- instr., before which tA'swi- appears as tA'sō-).

*nA- attack; -'kyä- auxiliary. 44.5.

-nA- meaning ? 58.10.

-nAni- butcher (-'- instr. with an obj.); related in some way to wīnAni-butcher. 30.2.

nänaw- spare, be easy on. 42.21.

*ne'tawi- separately; I think it plausible that nä'tawī- and ne'tō- are to be combined with the meaning assigned. 28.27, 34.41, 36.6.

nīpigwi- insert (-ʻ- with inan. obj.; -ʻck- (of barbed wire), -ʻc-, -n- with inan. obj.). 30.14, 16.

-nō- meaning ? 34.2.

*sīgi- pour, serve food; sīgaʻi- occurs as a secondary, quasi radical with the instrumental -gaw-. (See Fortieth Ann. Rept. Bur. Amer. Ethn., bottom of p. 619; -ʻw- -ʻ- instr. also occur.) 44.28, 54.38.

*pAgōʻci- in advance (-ʻs- instr. with inan. obj.); pAgōʻciʻs- tends to show the instrumental should be given as -ʻs-, not -eʻs-, as recently claimed, even though -eʻs- undoubtedly is felt to be the living suffix. 30.11.

pAtAʻkwä- singe. 28.17.

*pAnā- destroy (postverbal -dtci- -t-; -mo- middle). 36.2.

pAneʻsi- confer glory on; -ʻ- instr. used even with the reciprocal; note the homonym pAneʻsi- go to war. 42.23.

pAnōge- peel (-ʻcw-[?] -ʻc- instr.). 30.18.

peʻcku- miss (-naw- -n- instr.). 44.22.

peʻcepī- around, circumscribing (-n-[?] -n- instr.). 44.12.

penāʻku- untie (-n-[?] -n- instr.); same as penāʻkwī- (Bull. 85, Bur. Amer. Ethn., p. 96) ? 56.9.

peminApi- be located; obviously a compound in origin. 52.22.

pīʻse- put on, wear. (-ʻk- instr.; not an error for peʻse-, as shown by the evidence of Jones's Fox Texts.) 32.12.

pīnōʻci- additional. 48.23.

pōtāʻkw- boil for (transitive; seems to have an anomalous instrumental particle -aw-, thus pōtāʻkwaw- which is subject to the usual modifications; cf. pōtāʻkwä- boil (intrans.; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 650); wīʻAnemi . . . pōtāʻkwāwAtänn!t (32.32, 33) is for *pōtāʻkwawāwAtänn!t: cf. wīʻAnemipōtāʻkōnoʻwAgwäni (52.5, 6) whatever they shall continue to boil for us, and äʻnawAdtcipōtāʻkwawādtc!t (54.34) which he has boiled for him; for pōtāʻkwaw- cf. also nāpāʻkuʻkwaw- give in return (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 642)).

māno- be beaten in a contest. 44.4.

*meʻsi- totality. 50.7.

mīʻtAmi- vexatious, annoying. 48.31.

*maiyāwi- first, leading; with -m- instr., ask first. 42.35.

wAnāpä- have the courage to. 50.38, 39.

wâʻkAmi- cleanse (-ʻw- [-ʻ- ?], -ʻ- [-ʻtō-] instr.); not wAʻkAmi- as given in Bulletin 85, Bureau of American Ethnology, page 96; Cree also wâʻkAmi-. 30.13.

*wâpA- look at; -gä- auxiliary. 60.19.

wī- singe (-ʻsw- instr.); apparently always reduplicated, wāwī-. 28.29.

*wī- name, tell; note that the combination wīt- at times takes a pronominal object without the interposition of an instrumental particle: see 36.29; parallel to wīn- wīt- is nōn- nōt-. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 646, under nō- suckle.)

*wīnAni- butcher; -ʻsi- copula. 30.11.

wāwīyā- roundabout; related in some way to wāwīyä- round. 56.23.

A few grammatical notes are given as an aid to the understanding of the Indian text. The paragraphs referred to are those of the Algonquian (Fox) sketch in Bulletin 40, Bureau of American Ethnology.

§10. The combination -e ī- at 48.14 seems to yield -ä- (kīʻcinīmiʻenāgäni).

§11. Note the "change" of ō- to wä- in the subjunctive WäʻckAʻcīʻwiyAne (36.38, 38.24), literally, "if you are an ŌʻckAʻc."

§14 end. That u causes umlaut, as maintained by me years ago, is fully proved by nānōdtciʻsāgipetuge (48.35) "we probably sprang up without cause," for this stands for *nānōdtciʻsāgipituge. (Cf. Festschrift Meinhof, p. 403.) The only question is one of chronology; it is presumably pre-Fox.

§20[2]. Both i and wi (with proper phonetic change) are to be seen in WäʻckAʻcīʻwiyAne (36.38, 38.24) and KīʻckoʻīʻwiyAnnet (36.38, 38.24); and similarly TōʻkāniwitA at 44.5.

§25. Note the triplification in nānAnōʻckwet (34.40) "very blindly."

§30. The form äʻkīʻcowānägoʻAt (32.23) is a past subjunctive, and perfectly regular in formation, as is änäneʻmägoʻAt (34.32), but both are sufficiently uncommon to warrant mention.

§32. The "change" in tänādtcimāgwäʻigkit (34.15, 16) "they must have mentioned them" is presumably caused by the fact that the form really is what in Cree and Ojibwa would be called a sur-obviative.

§33. The form wīʻkīʻckiʻmäyāgA (28.9) "for us to chew" is some sort of an animate participial, but the medial portion is thus far wholly anomalous.

§33. Another anomalous animate participial is äʻckwīʻkAʻmaiyägwA (56.36) "which you have left over."

§34. nepAʻcitōʻemeʻnānAgkit (34.14) is really a sur-obviative.

§34. -niwAni, the obviative termination of the third person singular animate of the independent mode, is sufficiently uncommon to merit recording: peʻkwāgwAʻsoʻniwAni (40.40) it (animate) was piled in clusters.

§35. The simple subjunctive but with "change" is to be seen at 36.38, 38.24.

§35. The negative āgwi is construed with the past subjunctive, not the conjunctive with ni, at 38.37.

§35. At 36.33, 35, 38.32, 39, 56.31 we find äʻ with the simple, not past, subjunctive; and what is more, the singular is used for the plural.

§41. I have spoken a number of times on the rare passive in -äweniwi- (see Bull. 72, Bur. Amer. Ethn., p. 70; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 288, 494). An example of a negative inanimate form (-äweniwigini) is to be seen at 56.27.

§41. The rare second person singular of the interrogative of the indefinite passive (in -nōgäni) is to be seen at 34.7.

§41. An example of a past subjunctive of the indefinite passive, second person singular (ä'—nege'e), is to be found at 32.25.

§41. A rather rare form (wī'ig$^{kwA'}$ "he will be called") occurs at 52.1. The form is particularly noteworthy in showing -gwA, not -egwA, is the termination.

§41. The form keteminägu'gwä'igi (42.26) "they must have been blessed by," is a passive third person animate plural, interrogative mode. It may be noted that only the third person in the interrogative mode of passives of this type either have an expressed agent or one understood. (See also Bull. 87, Bur. Amer. Ethn., p. 40.)

§41. An example of the negative of the inanimate passive -ätä- is to be seen in ä'gw aiyōtä'tägini (46.8) "it was not used."

§41. Examples of the passive in -we^{d}tcini (see Bull. 87, Bur. Amer. Ethn., p. 40) are to be found at 42.2, 58.14.

§41. A participial, inanimate plural of the -we^{d}tci passive is to be found in pyätō'we^{d}tcin$^{n'}$ (42.5) "which were brought."

§41. I have previously noted that a conjunctive in -gi went with the rather indefinite -pi; it may be pointed out that a corresponding participial in -gA also occurs: see 28.14, 58.22. The whole discussion in Bulletin 40, Bureau of American Ethnology, pages 838, 839, is wrong.

§47. The unusual obviative īniyänA is to be found at 30.2, 3. (See also Fortieth Ann. Rept. Bur. Amer. Ethn., p. 495.)

References to the grammatical sketch are not practical in the following:

The combination -'sigä- (or transformations thereof) occur at 28.29, 32.16, 58.14. (See Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 538, 615; Bull. 87, Bur. Amer. Ethn., p. 38; this bulletin, p. 27.)

The position of -mo- is irregular at 34.11, 36.3, 56.19.

There are a few matters of phonetic import that may be mentioned here. As I have explained before, the term Ō'ckA'cA occasionally is used in Fox for Tō'kānA. Texts written in the current syllabic script have the following for it (but substituting roman type), o dka da. In dictation the form Ō'ckA'cA may be given, but in actual conversation I hear A'ckA'cA (with initial A; the terminal A is only full-sounding when the next word begins with a consonant). As no other Fox word begins with ō'ck- I suspect Kickapoo influence. [For A'ckA'cA there is Sauk support: see M. R. Harrington, Sacred Bundles of the Sac and Fox Indians, pp. 131, 143, 147, 162, 164, as opposed to the article Sauk, Bull. 30, Bur. Amer. Ethn. I have consistently recorded ō'ckA'cyägi, etc., "hoofs" in the Fox texts of this volume: see pp. 10.29, 30.15, 32.4, 36.37; and therefore have not altered the orthography. Nevertheless the evidence contained in Jones's Fox

Texts favors initial u-, and so do Jones's unpublished Kickapoo linguistic notes. Jones's Ojibwa Texts favor this indirectly.] The exact phonetic equivalent of me no ta ne (in the syllabic system, but using roman type) is uncertain. Whether the combination pegi'cko- or pegi'cku- is correct is not certain, and similarly in a few other cases. [Pegi'cku- is right. Addition 1929.]

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